Evangelical Christendom

"Unum Corpus sumus in Christo."

July-August, 1936

The Holy Scriptures and the World Crisis

By the BISHOP OF NORWICH*

We are much indebted to the World's Evangelical Alliance for gathering us together to take counsel together before the Lord in the present crisis that exists all over the world. We, who are here to-night, have no hesitation in saying that what is the matter with the world is that God has been left out. Speaking under the ægis of the World's Evangelical Alliance I know that I shall be, at least, forgiven if my words are guided by the thought of what is taught to us in Holy Scripture—the Old Testament and the New Testament. In the New Testament it is made abundantly plain that any life that is to be a useful and successful life, a good life, must be laid in personal dependence upon our Lord Jesus Christ, and must always put God first. That is a lesson that has to be remembered to-day.

There are, of course, those who leave God out altogether; they certainly do not put God first. But there are others actuated by a noble unselfishness, who are very ready and most eager to serve their neighbours, and do so with great success. Yet, all the time, there appears to be something lacking. I am sure that the New Testament tells us on every page that any life will lose its coherence if duty to God does not come first. We may do, and we do, thank God very much in these days, for our neighbours under the influence of a wide spirit of humanitarianism, which we can applaud; but that will not carry us all the way. It is those who put God first, whose lives have a quiet, sincere, and persevering coherence in them.

I am not sure that at the present time we do not learn even more by reading the Old Testament. I know that the reading of the Old Testament is rather out of fashion to-day; and nothing is more usual than to hear earnest, and learned, and well-equipped speakers telling us that it is no use going back to the Old Testament; that we have the light of the New Testament shining in our hearts; that the Old Testament points forward to the New; and that, with the New Testament in our hands, we do not need to look backwards. I do not agree. The Old Testament is the one Book that we know our Lord Himself was reared upon, and we find that He constantly quotes from it. We find that in the deepest movements of His heart and life, He finds utterance in the words of the Old Testament. When He was confronted with the tempter, it was through the words of the Old Testament that He won His victory. And certainly I cannot believe that the Book that meant so much to Him can ever mean nothing to His people.

What is in my mind at the moment is this. We have in the Old Testament a very remarkable kind of history put before us. It is just the sort of thing which, if we had not

*Address from the Chair at the Evening Meeting on the 90th Anniversary of the Alliance, May 11th, 1936.

got it, we should wish that God had put it into our hands; but having it in our hands we make light of it. What we have in the Old Testament is not a history of the Hebrews; it is very imperfect from that point of view. But what we have is the story of a nation's life, and, running along concurrently with the story, a commentary of God upon it. That commentary is given to us, sometimes in the prophets, sometimes in the prophetical books where they are put before our eyes with the lesson of the prophets immediately related in connection with the facts recorded. But there we have a national history, and there we have God's comment upon it all.

Now what could we want so much at the present time but exactly that very thing? And if throughout our nation, at home and abroad, and if throughout the nations of the world, the Old Testament might be read and believed, and people would see that it is righteousness that exalteth a people, and that no material aggrandisement, and no secular triumph can possibly be weighed in the balance with God's approval, the world would quickly take on a new phase, and quite a fresh complexion would be put upon human affairs.

Yesterday I heard read in Church, as part of the lesson of the day, the fourth Chapter of Deuteronomy, and I dotted down a phrase that specially impressed me. You know the gist of it. The Book of Deuteronomy is one of the most beautiful Books of the Old Testament; it is one that makes abundantly plain what I am trying to say to you, namely, that it is the nation that follows the statutes and judgments and ways of God that becomes great. Again and again through the Book you will find it is urged upon those who read it, that they are to remember these statutes and judgments, not only when they appear to advance their progress, but also when they demand obedience, and a trust in God and the love of God; for a progress to be worth anything must be a progress to God. That is what the Book of Deuteronomy makes so clearly plain to us all.

Now if what I am saying is true, the New Testament and the Old Testament are most extraordinarily relevant to these days of crisis. The Holy Spirit was sent to be the representative of our Lord Jesus Christ. He was sent to abide for ever in the Body of Christ, in the Church of Christ, and to abide in the individual hearts of the believers who love Him. And if one and another of us do have the Holy Spirit ruling our hearts, then a great public opinion arises, a public opinion in favour of the things of God, a public opinion that refuses to accept any estimates but the praise of God as giving a sanction to the actions of an individual or a country. That guidance of the Holy Spirit is given to us, then, for personal use; it is given to us for public use; it is given to us to meet all the complexities of national life. And it is the Holy Spirit Who alone can guide us, with the Bible in our hands, to see our way through the difficulties that at the moment surround us in our international life.

May the Holy Spirit then put such thoughts in our hearts, that the true spirit of the Lord Who read His Old Testament, and the Lord of Whose life and death and resurrection and ascension, and their results the New Testament is a record, may rule in our hearts. For you know the victory has been won. Sometimes we speak as though it rested upon ourselves. But the Lord has won the day through His life and death and resurrection and ascension. He has triumphed over all the forces of evil, and if we rely on Him we shall be able, through the power of His Spirit, to gather the fruits of the victory that are already His.

Headquarters Notes

So much interest attached to the Ninetieth Annual Meetings of the Alliance that we are including in this issue of *Evangelical Christendom* a full report of the proceedings in the afternoon, and the Address given by the Bishop of Norwich at the evening meeting. We shall print the Address by Dr. Conrad Hoffman (at the evening meeting) in a later issue. No one can read the Addresses which follow these Notes without realisation of the great need by the Alliance of Prayer—especially as regards (a) Finance, and (b) the grave and urgent matter of the approaching expiry of the lease of the present Alliance House. Who will respond to the Chairman's appeal in this connection?

The Forthcoming Deputations. During August and September important deputation work will be in progress, and the delegates will be the Rt. Rev. Bishop Taylor Smith, K.C.B., C.V.O., D.D., the Rev. J. Chalmers Lyon, Minister of Trinity Presbyterian Church, Hampstead, and the General Secretary. The deputation will first visit the Blankenburg Evangelical Alliance Conference, Germany, which from August 24th-29th is celebrating its Diamond Jubilee. Some two thousand Christians from various parts of Germany are wont to visit this Conference, held annually on the slopes of the lovely Griefenstein in Thuringia. We understand that the Mayor of Blankenburg has granted the use of the City Hall, seating five thousand persons, for a special Diamond Jubilee celebration on Thursday evening, August 27th. From Blankenburg the deputation will proceed through Berlin to Wiecbork in Poland, where they will spend Sunday August 30th, then proceeding to Thorn, Lodz, Warsaw. Special arrangements are being made in the Capital to include united meetings in the Lutheran and Reformed Churches, and subsidiary meetings with Pastors and other workers. From Warsaw the deputation proceed to Czie-syn, and from there to Lwow and Cracow. At this point Bishop Taylor Smith, who has engagements in England after September 8th, will have to return home. Mr. Chalmers Lyon and Mr. Gooch continue the deputation, proceeding to the Ukraine and Volhynia. They hope thereafter to be able to make a visit to Cluj, Transylvania,

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The Rt. Rev. Bishop J. TAYLOR SMITH, K.C.B., C.V.O., D.D.
who is a member of the Deputation to Germany and Poland from the Alliance.

where the Alliance is active, and recently a comprehensive Committee (of which we gave particulars in an earlier issue) has been formed. If this visit is possible we know how greatly our friends in Transylvania will be encouraged thereby.

At this point Mr. Chalmers Lyon has to return to London on September 18th, but Mr. Gooch will continue the deputation to Czechoslovakia, where, at Podebrady, from September 21st to 23rd the Biennial Assembly of the International Protestant League meets. Here Mr. Gooch will be joined by the Rev. E. J. T. Bagnall, another member of the Executive Council, and together they will represent England in consultation between many outstanding representatives of Protestant Europe. In the light of these undertakings, and all they must involve in spiritual and physical energy, can we do less than plead on behalf of the deputation the words—" Brethren, pray for us "?

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The International Situation.—Our readers will appreciate the fact the international situation is calling for the vigilance as well as the activity of the Alliance. There is scarcely a country of Europe at the present time which does not present some particular difficulty, associated with governments and religion, laying stress upon the Protestant Churches, or upon groups of Evangelicals. We need not particularise, in fact it would be unwise to do so; never has the responsibility of the Council of the Alliance been greater or more distributed.

Malta and Religious Liberty.—In *The Times* Parliamentary Report (July 9th), we were pleased to read that " Mr. Ormsby-Gore informed ' Mr ' Thurtle (Shoreditch, Lab.), that the existing constitution, provided that all persons in Malta should have full liberty of conscience and the free exercise of their respective modes of religious worship; and it is the intention of His Majesty's Government fully to maintain this provision in force." This is satisfactory so far. In the House of Commons, on Tuesday, 16th June, Mr. A. R. Wise asked the Secretary of State for the Colonies two important questions reflecting upon religious liberty in Malta, the replies to which were not entirely satisfactory. We give the extract from Hansard in full:

MALTA (BROADCASTING).

67 and 68. Mr. WISE asked the Secretary of State for the Colonies (1) on what grounds and on whose authority the broadcasting in Malta by the Rediffusion Broadcast Relay Services (Malta) Limited, of church services of all denominations, previously relayed from England under licence from the local government, has been discontinued or suppressed; and whether such action has been taken with the knowledge and the concurrence of His Majesty's Lieutenant-Governor of Malta;

(2) whether he will take steps to safeguard to all subjects of His Majesty in Malta alike the provisions of Article 86 of the Constitution and, in the matter of religious broadcasting, to order the restoration to Rediffusion Broadcast Relay Services (Malta) Limited, of facilities for the broadcasting of church services and addresses of all denominations relayed from England or other parts of the Empire?

The SECRETARY of STATE for the COLONIES (Mr. Ormsby-Gore): The matter appears to be one for settlement between the Rediffusion Company and the religious bodies concerned, and it is not easy to see in what manner Government can effectively intervene with regard to it. It is understood, however, that the company desires to relay religious services provided that this can be done with complete impartiality as between the various denominations. The services have been discontinued for the time being, owing to the fact that it has not yet proved possible for the company to reach an agreement on a basis which is satisfactory to all the religious interests concerned.

Mr. WISE: Is it not possible for His Majesty's Government to make their attitude very clearly known in order to safeguard the provisions of Article 86, and not to allow this country to be browbeaten by the Italian Archbishop?

Mr. ORMSBY-GORE: I regret my hon. Friend's last phrase. It is not a majority of the Island who are concerned, but various denominations who asked to be catered for. I believe that the special reason is that the relay company can only relay two alternatives. They are endeavouring to adjust the claims between the various religious denominations, and I hope they will succeed in doing so. I am sure that the attitude of the company is quite right in seeing that there is strict impartiality among the different religious denominations.

Mr. THURTLE: Has the right hon. Gentleman any information to show whether Malta really wants the services relayed?

Mr. ORMSBY-GORE: Yes, Sir, I understand that representations have been made about it.

Mr. LOGAN: Can the right hon. Gentleman make arrangements to hear one of these services?

The World's Evangelical Alliance

Verbatim Report of Proceedings at the 90th Annual Meeting, Monday, May 11th, 1936, at 3 p.m., Andrew Williamson, Esq., in the Chair

The Chairman, MR. ANDREW WILLIAMSON, having taken the Chair, the proceedings opened with the singing of the hymn :

"Ye servants of God, your Master proclaim!
And publish abroad His glorious name."

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MR. ANDREW WILLIAMSON

The REV. E. S. CARR, M.A., read the following passages from Holy Scripture : Psalm CXLVII., 1-5 ; Epistle to the Galatians, v., 13, 14, 16-18, and 22-24. He then offered Prayer, which was followed by the Lord's Prayer.

THE GENERAL SECRETARY (Mr. Henry Martyn Gooch, M.B.E.), in presenting a résumé of the Annual Report, said : Mr. Chairman, Ladies and Gentlemen, I am not going to deal this afternoon with the Annual Report in any formal way. The Report has been printed and copies are already in the hands of members of the Council here this afternoon, and in a short time it will be in the hands of all the members and subscribers.

Nevertheless, it is essential that something should be said at the outset concerning the work of the year which has passed and which closed on the 31st March last—an eventful year, a strenuous year, and under God, we are thankful to be able to say, a successful year.

Before I refer to the Report, I think I ought to mention that a large number of our friends have their eyes and thoughts on London to-day. I hold in my hand a sheaf of letters which have reached me during the past few days, some of them as recently as this morning, from Committees of the Alliance in the following countries : Spain, Portugal, Italy, Roumania, Bulgaria, Hungary, Estonia, Finland, Switzerland, Greece, Latvia and Czechoslovakia. All those Committees, through their appropriate officers, express to this Annual Meeting their hearty congratulations to the World's Evangelical Alliance on attaining its ninetieth birthday. I shall be making some further reference to these letters later. We are glad and grateful to have these messages from abroad and to know that out in countries of Europe, and in other countries as well, there are those who not only value the World's Evangelical Alliance for what it is and what it has been, but themselves are sharing the burden and the heat of the day in carrying on its work.

I was privileged to be present last week among a number of representatives on the platform at the Queen's Hall for the Annual Meeting of the British and Foreign Bible Society, and I listened with rapt attention, as everybody else must have done, to the address given the by Society's sub-agent for Persia, Mr. A. K. Nakhosteen. Mr. Wilkinson is here this afternoon, and he will forgive me if I have pronounced that rather difficult name other than it should be pronounced ; unfortunately I have not yet learned Persian ! In listening to that address I was struck, first of all, by the statement Mr. Nakhosteen made as to the reason why the Persia

Photo *Window & Grove*

MR. H. MARTYN GOOCH
(General Secretary)

of yesterday was the Iran of to-day. I wonder how many of those present are aware of why the change was made!

As I sat at that meeting of the British and Foreign Bible Society I was reminded of some facts in connection with the early history of the Evangelical Alliance which should be referred to this afternoon. It is a fact of history. In May, 1861, at a time when the Churches of Persia were severely persecuted and there was no such thing as religious liberty, two men set out from Persia to walk to London, for they had no other means or money to get there. It took them six months to get to Moscow; from Moscow they went on to Hamburg, and at Hamburg (they could speak no other language but their own) they were able to make it clear that they wanted to get to London. Some friends put them on a ship and sent them by boat from Hamburg to London. When they arrived in London the first words they uttered were these, and it was all the English that they knew: *"Where is the Evangelical Alliance?"* They were put into touch with No. 7, Adam Street, the old headquarters of the Alliance, where for sixty years the work was carried on and where the founders met after the Alliance had been formed in 1846. They came to the office there, and of course they received the help which the Committee of the Evangelical Alliance were only too glad to give them. The Council of the Alliance appealed to the Shah of Persia on their behalf and on behalf of the persecuted Churches of their country, and the result was that when they went back religious liberty was established in Persia. The Shah of Persia was so touched that he himself made a contribution of £100 to their Churches.

I wondered, as Mr. Nakhosteen was speaking—it is an interesting question—how far that one little piece of history out of the ninety years' history of this Evangelical Alliance had perhaps helped the work of that greatest of all our religious organisations in this country, the British and Foreign Bible Society.

The ninetieth birthday of the Alliance is a time for taking stock; it is a good time not only for looking back but for looking forward as well. As I think of that incident to which I have just referred I think of the old house, No. 7, Adam Street, where for sixty years the work of the Alliance was carried on and where thirty-two years ago, when I had the privilege of being called to be General Secretary, I took up my duties and carried them on until it became evident that a larger and more commodious Alliance House was essential. The Alliance then moved to its present headquarters, 19, Russell Sq. *In a little more than two years' time we shall lose those premises;* our lease will have run out, and unfortunately we cannot renew it. During the ninety years that this Alliance has been in existence we have had only two homes: No. 7, Adam Street, and No. 19, Russell Square. I tell you these facts that I may try to place upon your shoulders, and upon the shoulders of some who may read what I say this afternoon and what will be said by those who follow me, the responsibility of not allowing this great work, this historical work, this work of God, to come to the ground or to be weakened in any way because it has to give up its home, the Alliance House upon which so much depends. When we think of these different countries which I have mentioned to you this afternoon, and others where there are people representing all Christian Churches, and the aims of the Alliance all so pre-eminently important to-day—united prayer, religious liberty, evangelization, and so on—you

must realise what a serious matter it will be if we have to give up our house and home and are not able to take up as good or even better premises. I hope that God may lay this claim upon the hearts of some one so that the burden of responsibility for the future, already heavy upon the shoulders of the General Secretary, may be lifted. You must all realise, I feel sure, that, if this Alliance for any reason was weakened or given up, some of the choicest and most necessary work for God that is being carried on in the world to-day would lapse at the same time.

With regard to the Report itself, it runs to many pages. First of all there is the note of thanksgiving that for ninety years—the ninetieth birthday of the Alliance is surely a notable birthday and milestone, as the Report says—God has allowed the work of the Alliance to be carried on amongst the nations and to become really and truly a world as well as a great spiritual influence.

Then the Report goes on to speak of some of the events of the past year; for instance, our late King's Silver Jubilee. Think of what this Alliance is called on to do as opportunity offers and as great central occasions demand. For instance, during the War, every month at the Queen's Hall it was the Evangelical Alliance which was called upon to organise those wonderful United Prayer Meetings, and you know what the outcome was. On the occasion of the late King's Silver Jubilee, last year, an urgent need was felt for some great central demonstration, when those who could not possibly be accommodated in St. Paul's Cathedral, even if it had been possible for them to obtain a permit to do so, should meet together and demonstrate their Christian unity as well as their love for a beloved King. It was the Alliance that convened that great thanksgiving meeting in the Royal Albert Hall at the time of the Silver Jubilee, and you may recall that the Hall could have been filled several times over.

Then we pass on in the Report and we come to a reference to the present King, under the heading "Long Live the King," and mention is made of the message sent to His Majesty by the Council of the Alliance. The next paragraph in the Report deals with the Coronation and mentions that the Council of the Alliance have made arrangements for a Day of Thanksgiving on the occasion of the Coronation, when there will be three meetings, morning, afternoon and evening, it is hoped in the Queen's Hall.

Then comes reference to the anxieties and the strenuous work of the past year in many different directions. That is followed by a paragraph dealing with the Universal Week of Prayer, and reports are given from different centres. Here is one which my eye falls on and which I remember selecting for the Annual Report because it seemed to me to be of such outstanding interest. It is from the agent of the Church of Scotland at Bandawe, Nyasaland. He says that a meeting was held at which six congregations were represented, and afterwards they had a united Communion Service. How many communicants do you think attended? 1,355! In Bandawe, Nyasaland, there were 1,355 communicants, representing various Churches and missionary bodies at that Universal Week of Prayer, so far away from us!

There is also a reference in the Report to the meeting held at the Mansion House, at the gracious invitation of the Lord Mayor, who attended the meeting with the Lady Mayoress and the Sheriffs. The fact is recorded that many of our boroughs responded to the invitation to arrange similar meetings on the same day—Monday, January 6th. Some of those meetings were held at the same hour as the meeting at the Mansion House, i.e., 12 noon, and, when that was not possible, they were held in the evening.

Then the Report has a great deal to say concerning foreign affairs. The work of the Alliance, as many of you know, is to some extent of a confidential nature. It seeks to help those is all countries who are suffering from persecution in any way whatever for religion's sake. You will find reference made to some of the different countries in which we have been active this year—Germany, which, as you will understand, has given us a great deal of work, also Italy, and many others.

Then there is a reference in the Report to Poland, where there is urgent need for the Evangelical Alliance and where Professor Skierski, the Superintendent of the Reformed Church, himself said to me:

Photo *Kilbick & Abbot*

Rev. J. CHALMERS LYON

"The Evangelical Alliance is just what Poland needs." Next September, D.V., the Council are sending Bishop Taylor-Smith, Mr. Chalmers Lyon and myself to Poland, to carry the spirit of the Alliance and the message of God's Word to the Polish people—the message of unity, of truth and love.

Then there are paragraphs in the Report relating to Greece, Spain, Portugal and Transylvania, and one headed "Religious Liberty" which states what the Alliance has been doing in that connection. I would also call your attention especially to the paragraph on "Religion in Europe." At the present time the work of this Alliance is particularly needed, because the forces of Atheism and Communism are active in Europe, and already there are two European countries which have officially given up the Christian faith.

You will find in the Report also a reference to Mr. Podin, our agent in Estonia, also a section devoted to the overseas work of the Alliance. With regard to "National Interests and Righteousness," we have had a great deal to do during the past year in connection with the subject of Sunday desecration, football pools, gambling, and other social evils taking possession of the minds of our young people and a source of great danger to religion, and generally to Christian ethics in this country.

Before I close I should like to read to you the Epilogue at the end of the Report. It says: "For ninety years the Alliance has faithfully continued to bear witness to the fact of true Christian unity, and to encourage faith in Evangelical truth held in common by the Church of Christ from the earliest days of Christianity, and agreed upon by the founders of the Alliance as being of greater importance than mere distinctions of Church denomination or government. Across this long expanse of years still stands and sounds the Divine plan and call to Christian Unity and co-operation, revealed by the prayer of the One Lord: "That they all may be one."

THE CHAIRMAN then moved the following Resolution:—

> "That this Meeting receives the 90th Annual Report with deep gratitude to God for His Grace and favour during another year, and for the continued strength and progress of the influence and work of the Alliance at home and abroad after ninety years of honoured service. It appeals to all who follow Christ Jesus as Saviour and Lord, to support the World's Evangelical Alliance in its world-wide mission to further Christian Union and Co-operation on the Scriptural basis of Truth and Love; and to answer the universal need of the Gospel of Christ."

In doing so he said: "I am sure we have all listened with deep interest to the résumé of the Annual Report which our greatly respected and beloved friend the General Secretary has just given to us. The trouble about these Reports—so full and voluminous and intensely interesting as they are—is the difficulty of finding the necessary time fully to absorb their contents. The whole of this Report is of intense interest, and I hope that everyone will read it all through.

This ninetieth anniversary is a notable day. Formed in 1846, as the result of a great united conference held here in London, when over 800 delegates from many lands attended, this body was from the first and has been all through an Alliance of believers in the Lord Jesus Christ, designed to promote unity and mutual co-operation. United prayer was agreed to be the most powerful

agent in united effort, and so the Universal Week of Prayer was initiated. The maintenance of evangelical truth in a spirit of love was laid down as an essential feature of such an Alliance. It was unanimously agreed by this original conference that the Evangelical Alliance should seek to help persecuted Christians in all countries and promote religious liberty throughout the world. That is one very definite reason why it does require financial support. Its aims and objects cannot but very definitely appeal to Christians of all the Protestant Churches. It rests on nothing less than the impregnable rock of Holy Scripture and holds firmly by the divine inspiration, authority and sufficiency of the Bible and the principles of the Reformation.

The programme of practical work of the Alliance is devotional, missionary and evangelistic. It is apart from politics and so can and does, as Mr. Gooch has just shown us by illustrations, approach any Government, and its petitions or requests obtain a respectful hearing. The Universal Week of Prayer, as is shown clearly in the Report, now girdles the globe and is co-extensive with the Christian world. In 1936 its observance is reported as being more extensive than in any previous year. Consequently its influence for good is growing wider and wider and more far-reaching. From the Report we see that from the headquarters in Russell Square the Alliance is continually at work in co-operation—by correspondence, by visits and in various other ways—with struggling Christian Churches, all over Europe and in still wider fields. Through its bi-monthly magazine, *Evangelical Christendom*, it keeps its members well informed of the progress of events in Europe with which we are all in sympathy and in which we are all interested. It not only reports as to the doings of various Governments in restriction of religious liberty but helps by appeals to the Governments, by financial assistance to the measure of its ability (which I think is far narrower than it should be) and by sympathy, which of itself is of great value. The Alliance is in continual touch, as you have heard from Mr. Martyn Gooch, with many countries, Germany, Italy, Poland, Greece, Spain, Portugal, Roumania, and with overseas countries: Africa, Australia, New Zealand and Canada, about all of which there is a great deal that is extremely interesting in the Report.

As the Report shows, in no previous year have the moral and spiritual resources of the Alliance been so heavily taxed as during the last twelve months. Strenuous efforts have been made to combat the anti-Christian forces which threaten in this country very, very greatly, far more than many of us realise, and in other countries, a return to paganism. As Mr. Gooch has already pointed out, Russia and Germany are outstanding instances of this. There are world-wide symptoms of anti-Christian outbreaks, which call specially for fellowship, for that union which is strength, in the faith of the Gospel of Christ.

All the available influence of the Alliance has been called out against the wholesale persecution of the Jews in Germany and elsewhere. The Council have raised their voice in strong protest against the cruelties practised upon the Jews and steps have been taken to afford financial aid in some particular cases of urgent need in this country, as well as in Germany. All possible contact has been made by the Alliance with central associations for the relief of Jewish refugees and others in distress.

There is an interesting paragraph in the Report referring to the recent tour through Eastern Europe of Sir Evelyn Wrench, who observed that he had come back "profoundly depressed by the feeling that Europe was back in the 1914 atmosphere, and by the realisation that in a country like Turkey the State was deliberately setting out to ignore God and to have nothing whatever to do with religion," and he added: "The only thing that can save not simply the East but the West also is the teaching of our Lord Jesus Christ."

The Council are confirmed in their conviction that the Alliance supplies the one practical solution to the difficulties surrounding Christian union and reunion, and they point out what is so true—that, under the name of reunion, there are positive dangers to the Christian faith and fellowship involved in approaches to unreformed Churches. For Christian union to be real and worldwide it must be based on Christian truth and love. It must be inward and spiritual.

When we realise the work of the Alliance at home and the wide range of its work and influence abroad, we have reason to rejoice in its ninetieth birthday and to thank God for the Evangelical Alliance, and, I would also add, for God's gift to the Evangelical Alliance in the person of the General Secretary. For 32 of these 90 years Mr. Gooch has been the General Secretary of the Alliance, and faithfully and ably has he done his work, and we hope and pray that God may spare him to us for many years to come.

Before I close, there is a question which I want to ask myself and you, as members of the Alliance : *Are we doing all we should to support the Alliance?* As the Report very truly says, " Many features of our religious life and work at home call urgently for more general concentration upon the interests of the Alliance, which is vigilant and active beyond description in any Annual Report, for much of its work is of a confidential nature and cannot be reported on. The Alliance is continuously occupied with responsibilities vital to national interests and righteousness affecting moral and social aspects of our common Christianity "—several of which were referred to by Mr. Gooch in his résumé. They include, as the Report says, " the increase of Spiritualism and superstitious beliefs and practices, the maintenance of the National Church as Protestant and Reformed, especially in the light of the recent Report of the Archbishops' Commission on Church and State, and the serious increase of Roman Catholic influence and propaganda in the British Isles and throughout the Empire."

The Report states that " the financial position of the Alliance is a matter of grave concern to the Council." Why in the world should it be, when you think of the broad basis of the Alliance and the enormous number of sympathisers with its objects and work? The Council " appeal to all who recognise its wide-spread influence and the importance of its witness and work to do all in their power to increase financial support. I wish that this Report could be read and pondered over by every member of every Christian Church. If that could be secured, I believe there would be an immense accession to the number of our membership and to the financial strength and therefore the effective power of the World's Evangelical Alliance. I cannot too strongly emphasise the fact that, unless the Alliance can count upon a wider personal membership and upon a largely increased income, it must fail to hold its own or to make that progress which is so essential for such an organisation.

In closing, I would just touch on one subject which has been mentioned by Mr. Martyn Gooch, i.e., the running out of the lease of the present Alliance House. What is going to be done? Two years soon slip away. *Will not someone come forward and provide the means to build or to purchase a new Alliance house?* Such a centre is of the greatest importance, not only to the work but to the world. You have heard what Mr. Gooch said about our two friends who came from Persia. It would be a serious thing if we were obliged to leave our present splendid premises for mere office accommodation. There are those whom God has blessed with ample means who could procure all the accommodation required to render the headquarters of the Alliance secure. Will some wealthy saint take note and think?

Address by The Rev. The Hon. W. TALBOT RICE, M.A.

The Resolution was seconded by The Rev. The Hon. W. TALBOT RICE, M.A. (Hon. Secretary), who said :

In English-speaking countries the most noticeable fact of the activity of Christianity is the number of Christian Churches, and the very great variety of groups of Christians at work.

The freedom of thought and unfettered liberty to meet in the worship of Christ and to carry on work in His Name that is characteristic of Protestantism has resulted in visible divisions among Christians. We have amongst us many long-established, well-organised and widely influential Christian Bodies working side by side ; sometimes very friendly, sometimes in opposition, each with their own ministry, government, property, funds, fellowship and witness. We are constantly told that this is a source of

Rev. The Hon. W. TALBOT RICK

weakness, a wasteful way of carrying on the work of Christ and His Gospel and Kingdom, and there is an insistent cry for the union of Churches and for one great Church in the one nation.

And yet, Great Britain is the most Christian nation in the world; and on all hands we are told that the world is looking to us to save it in its present distress. The nations with the one visible Church have not had and have not to-day the liberty, the life or the truth that could make them world saviours.

Evangelical Protestantism may be divided, but it makes men who can stand under God's open Heaven with nothing between them and their God, and who know what it is to come to God through Jesus Christ, and to live in Him—leaders pure and brave and strong.

"I am an impenitent Patriot," said Mr. Baldwin at the annual meeting of the Peace Society last October and we here are so to-day, at least I am, because I believe in the Evangelical Protestantism which exists in the many and varied Churches of our land which makes men free and strong.

Ninety years ago, facing the divided condition of Churches in England and elsewhere, a little body of Evangelical people felt the pressure of the need of Christian unity. They saw in their mind's eye multitudes bowing in the Name of Jesus, confessing that Jesus Christ is Lord; they read of "One Lord, one faith, one baptism, one God and Father of all Who is above all and in you all"; they heard Paul say "We are all one in Christ"; they felt there was a mystical body of Christ as well as visible organised Churches; they heard, some of them at least, at the Holy Communion Service, of Christ's mystical Body which is the blessed company of all faithful people. They sang in the *Te Deum*, the great song of all Churches that "He opened the Kingdom of Heaven to all believers."

The conviction grew and deepened that there was a spiritual unity, a great spiritual reality of oneness in Christ which was not recognised as it should be. Christians were well and rightly organised in institutional Churches, but the Church which is the Body of Christ, was more than the Churches, and as Christianity was Christ He was the invisible Head of all believers, and they must be therefore one in Him. Let me put it in this way: What is our faith? Suppose we start to write down on a sheet of paper, what we live by.

At the head we place two words: Jesus Christ.

On the next line: The Eternal Son of God: the Incarnate Son of God; the One perfect Man; the Atoning Saviour Who on the Cross shed His Blood for the remission of sins; The Risen Lord, the one Living One in a dying world; the Reigning King.

Then the third line: God's Holy Word, not the mere written letters, but the Word with the Holy Ghost made to live, coming not in word only, but in power and in the Holy Ghost; the Rule of faith the revelation of God.

And then underneath I would put the two greatest Evangelical words of the New Testament—Grace and Faith. "By grace saved through faith . . . . the gift of God."

Now if these things are so, i.e., that our faith is one, that these are the truths we live by, were not our brethren ninety years ago right in feeling this great fact of the invisible Church in Christ should be recognised, and that Christians of many visible Churches should unite in an Alliance which should manifest this great fact—that "we are not divided, all one Body we," and ask for its recognition and realisation. They founded the Evangelical Alliance on this spiritual basis of life and truth and love, and invited all who would to join. They

did another thing. The Alliance was not to be another Church, it never has been, but they felt there was one outstanding way to show the reality of their oneness in Christ, and that way was by united prayer. Prayer, the greatest means of grace, could be a universal opportunity for the children of God to gather together in His Holy Presence to worship, to praise, to confess, to intercede; and so it has come to pass that in the first complete week of each new year a growing multitude of believers in Christ in very many lands meet together for the Universal Week of Prayer in perfect accord and very happy unity and thus proclaim the "one Flock" under the "one Shepherd."

There are other truths which I have not named above, such as Sacramental grace, the Ministry, Church order, but these stand below the tremendous truths of Jesus Christ, His Person, His work, and His Spirit given to all who call upon Him.

The onlooker may say we are divided, so the world says, so Rome says, so many who do not know the deepest things in Christ may say. But we point to Him, we glory in Him, we live in Him, and love one another in Him; and without a jarring note we meet together all over the world to hear his Word, and to pour out our hearts to Him.

Now I would ask this question:—Has the great reality of the oneness of all believers in Christ been learnt, and acted upon as it should be?

Would not a great alliance of Christian people banded together in a real deep fellowship of faith and love and prayer be a very great and telling force in our land? An alliance which would cultivate Brotherhood, and use every opportunity for united prayer, would help to remove the complaint of Christians being divided; and a great hindrance to the Gospel, and a frequent excuse for indifference, would be out of the way.

The World's Evangelical Alliance for ninety years has urged this Christian duty, and again to-day pleads for a wider and universal recognition of the fact of the oneness of all believers with one another in Christ. It asks you to join it, to make its message and appeal known. It longs to see tens of thousands of Christian people applying for membership, not leaving their own Churches, but joinging hands in prayer and witness with real Christians of every visible body who are ready to join with them. Do you realise what the World's Evangelical Alliance is really after? If you do, join it; or, if your conviction is weak as to this great truth, turn again to the New Testament and get hold of the meaning of the two great words "in Christ," and their implication for unity.

If the World's Evangelical Alliance is to do its work it needs a very much greater membership for the sake of greater influence and witness, and for increase of income to carry on its mission. Without this it is impossible for such an Alliance to stretch out helping hands to many small bodies of devoted Evangelical Christians in less favoured lands than our own, in Europe and other continents of the world.

This we do by financial help, by visits of the General Secretary and others to their countries, by conferences with them, and by bringing influence to bear to help them in difficulties, and in many other ways.

But I must refer to another matter of importance. In two years we shall be homeless. A new Alliance House must be obtained for our lease ends, and we cannot renew it. We commend this to your interest, support, and prayers. It will mean considerable expenditure if we are to be worthily and effectually housed, and if the work of the Alliance is to be further extended to the glory of God.

Looking back we thank God for the Divine inspiration which brought the Alliance into existence, and for the continual guidance of the Holy Spirit throughout the years given to the men God raised up to promote the work. We commit the future to the God of our fathers, Who is our God, and to you and to His people everywhere who have at heart the cause of Christian unity in life and prayer and witness.

And we ask you to make the creed of St. Augustine your own:—

A whole Christ for my Salvation
A whole Bible for my Staff.
A whole Church for my Fellowship.
A whole World for my Parish.

The hymn:

"O God, Who holdest in Thy hand
The islands of the sea."

was then sung.

Address by The Rev. J. W. EWING, M.A., D.D.

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Rev. J. W. EWING, M.A., D.D.

Mr. Chairman and Christian Friends, I count it a great privilege this afternoon to speak at this ninetieth anniversary of the Evangelical Alliance, an Alliance which, during recent years, has been giving increased evidence of its devotion to the causes for which it was founded so long ago. I am glad that reference has been made to the splendid and indefatigable leadership of our General Secretary, Mr. Gooch. As one of those privileged to meet with him upon the Executive Council, I know something of the detail of his work and of the statesmanship with which he is conducting the affairs of the Alliance with reference to many lands throughout the world. May I also say how very glad I am to see sitting by my side this afternoon our beloved Treasurer, the Chairman of the Executive, who through indisposition has been obliged to be absent from many of our meetings? We all trust that his health will be permanently restored.

Perhaps some will be inclined to ask: What is the Evangelical Alliance and what are the secrets which enable it to accomplish so world-wide and important a work? In answering that question I may say that it seems to me we may describe the Alliance as a company of men and women who are held together by three great facts: a common faith, a common life and a common ministry.

We have been reminded of the common faith by our friend Mr. Talbot Rice, who has spoken to us respecting the things which we hold intellectually in common. The great question in a world cursed by sin must ever be: "What must I do to be saved?" How can I get rid of the burden of my sin? How can I obtain peace of conscience? How can I be at one with God? The answers to that crucial question are many, but there are three that seem to me to be outstanding. There is the sacerdotal reply, which says: "Go to the priest, confess your sins to him, follow the guidance he will give you, attend carefully to the ceremonies and forms of the Church"; but that is an answer which does not go deeply enough into the life of the individual. It is an answer which encourages him to trust in other men and to find a superficial peace in accepting outward forms. It is not the answer of the New Testament.

Then, secondly, there is the ethical reply, which says to a man: "Do your best; live honestly, speak truly, endeavour to overcome the temptations in your life, and so you will have acceptance"; but that answer does not tell us how to get rid of the sins of the past, how to be freed from the memory of those things which make us ashamed, and, even if it could deal with the sins of bygone years, it gives us no power to accomplish those good things to which it calls us. From these two misleading answers I turn to the third, which I call the evangelical reply. This answer tells the sinner that salvation must be by the grace of God alone, that grace which means the free forgiveness of sin, the outflow of the divine love to meet the sinner's every need. It tells that salvation is through the sacrifice of a Saviour Who has borne our sins in His own body upon the Cross, "wounded," in the words of the prophet, "for our transgressions." The evangelical reply tells the sinner that this salvation, coming to us from the heart of God and brought to us through the sacrifice of Christ, is received

by him in humble faith as he opens his heart that into it may come the grace that renews, the cleansing of the blood which makes him whiter than snow. That is the faith of the Evangelical Alliance, stated specially in answer to the question of a sinful man as to how his sins can be put away. Every one of us receiving Christ by faith enters into the joy of the great salvation. Who can tell the magnitude and the preciousness of the blessings that are ours through the exercise of faith in our one Redeemer?

2. The Alliance is held together not only by the tie of a common faith but by that of a common life. It is not only that we hold certain beliefs together; we are united by a quickening energy which has fused our hearts. Our Lord Jesus Christ has given us a symbol of that uniting principle. He uses the metaphor of a vine; He is the vine and His disciples are the branches. As we think of that figure of Christ, of the sap in the root rising to the stem, passing into the boughs, going out into the leaves and twigs and expressing itself in autumn in the ripening fruit, we see how there is one life-sap circulating throughout the tree, making all its parts to be one, and we believe that we have in the indwelling presence of Christ in our hearts that principle of life which makes us one with all other true believers who, like ourselves, are one with our Saviour. It is a common life, the life of the tree, or, as St. Paul puts it in another figure, the lifeblood uniting the head and all the members in one body. It is that life which constitutes the principle of our fellowship. We are taught to love one another, to recognise that we are brothers and sisters in a sacred family, and that also implies the common life which makes the unity a real thing.

Now the World's Evangelical Alliance, representing many Churches, recognises that unity is not necessarily accompanied by uniformity in expression, or in action. We are of various types. Everyone has his own point of view, his own special accent, his own vision, but we are made one by that which is deeper than any outward conformity, by the possession of the life and love of the indwelling Saviour of Whom the Apostle Paul could say—and I trust that everyone in this room can echo it—"I live, yet not I, but Christ liveth in me."

3. Then there is uniting us not only the common faith and the common life, but a common ministry. Mr. Talbot Rice has referred to that ministry of intercession which it seems to me is at the heart of the Evangelical Alliance. I was recalling some words of Christ's which are surely very precious to all His disciples: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Many of you know that the word used when our Lord said: "If two of you shall agree" is a word which we might perhaps render in English "symphonise." It implies the agreement of two instruments which are in accord. A note is sounded *here* and a note is sounded *there*, and the two blend. They are in harmony; they produce concord. Our Lord indicates that where even two of His disciples are uttering a prayer that is in harmony there is a music in which God delights. That prayer of union is offered on earth, and the Father in heaven hears it. So there is unison not only between heart and heart here, but between the hearts of men below and the heart of God above.

In the Evangelical Alliance's New Year assemblies we have the union not of two disciples only but of tens of thousands, and as I think of the Week of Prayer observed in England, throughout Europe and all continents and on many islands of the world, I realise that the Heavenly Father listening must hear a music manifold and yet, from many voices and many hearts, harmonious, and there is the promise of an answer to such prayers. That is the first expression, I think, of the ministry of the Evangelical Alliance, the union in prayer.

Then there is the union in witness. Our belief, which I have tried to set forth, with regard to the way of salvation, has to be declared, to be broadcast throughout the wide world. Many of you will be familiar with the wonderful story of the life of Canon Temple Gairdner of Cairo. When he left England to go out on his memorable mission to Egypt he explained his reason for so doing as follows: "If Christ prayed those prayers, the prayers of Gethsemane and

Calvary, then, of course, the world must know." We cannot keep to ourselves a secret so sacred, so precious, so important for mankind, as that which is implied in the story of our Saviour's sacrifice, His redeeming love, and the salvation which by His death He has secured for men. We are bound to take it everywhere we can, to the people of our own city, our own nation, and other nations, whom we can reach and influence.

When I speak of this there comes before me in remembrance the burly form of our honoured brother, Adam Podin of Esthonia. Mr. Podin has for many years carried on an apostolic work in that land of Eastern Europe, going especially to the prisons and leper asylums of Esthonia, making known to the people who need it so deeply and whose life is so sad and grey, the great message of the Christ Who can make all things new for them and pour light upon the pathway of every day. Mr. Podin is one of the representatives of this Alliance, and the work he is doing is a part of the great world-wide endeavour made by the Alliance to bring all people to the knowledge of Christ.

Dear Friends, that is the Alliance whose anniversary we to-day celebrate. I commend it to you as a sacred institution which exists for the spreading of the knowledge of Christ throughout the world, for the joining together of Christians of every name, for the redress of the wrongs of persecuted believers, and for the honouring of Christ and the establishing of His Kingdom throughout the wide world.

Address by Rev. E. J. T. BAGNALL

(Secretary of the London Free Church Federation)

Mr. Chairman, it is a real pleasure to add our Free Church flower to the spiritual bouquet that is presented to-day to the Alliance on achieving its ninetieth birthday, and to add to that which has already been said concerning the General Secretary, Mr. Gooch. We, in London, who are nearest to him, perhaps knowing him best, appreciate his work most highly, because, after all, he is the key man. He has to administer the policy of the Council, and his wide knowledge of Continental Protestantism and of its leaders and his real capacity for tactful administration in all these affairs, justify the hope that he may continue many years yet as the Secretary of the Evangelical Alliance. The World's Evangelical Alliance itself would be worth while if only once a year it could bring the universal Christian Church and Christians, to their knees. It is the only effective instrument, I think, that really does that. The Report, as you will see, indicates the many ramifications of the work of the Alliance, but even that does not reveal the inspiration, through its financial and sympathetic help, which is given to Continental and other countries. Indeed, for ninety years there must have been tens of thousands of lives influenced, and tens of thousands of pounds have helped and inspired the Protestant Church, particularly in Europe but also throughout the world.

Reasons have already been given as to why the Alliance solicits and secures the support of Christians throughout the world. It has the world for its parish, as John Wesley put it, and in the remote African kraal, in the Indian village and in the Chinese settlement, as well as in the great cities of the world, the work of this Alliance is accomplished. To-day we live in a different world from the world of 1846, but the Alliance is rising to the immensities and demands of the time in which we live.

I always like to ask a man or an institution what is really the size of his or its world. The size of your world and mine is measured and determined by the area or region upon which we have set our faith, our prayer, and our adventure. William Carey, as you know, though he was a shoemaker, always had a map of the world in front of him, and one day he laid down the cobbler's hammer and took up the hammer of God's Word and went out to India. He was refused a

Photo by *Russell & Son*

Rev. E. J. T. BAGNALL

landing by the East India Company, but when he died their flags were at half-mast and there was mourning throughout the world for a man who, though he was a shoemaker, made the world his parish. The danger of a modern extreme nationalism is to make us parochially-minded, and we have to guard against that tendency in our time. The geography of us Londoners is mainly of our own street. For instance, I know of a policeman who was on duty outside the National Gallery in Trafalgar Square for six years, and he never went inside once. On the Wayside Pulpit recently was a very significant sentence: "A man who is wrapped up in himself makes a very small parcel." The World's Evangelical Alliance lifts us into the spacious things, and that is why we support it. It lifts us into a spacious conception of the Church, and just as our national patriotism must not conflict with our world loyalty and our collective action, so our denominational loyalty must not conflict with our attitude towards such an Alliance as this. It seems to me that, whilst in the Free Churches and in the Anglican Church there are great forward movements, and whilst we all have our denominational enterprises and campaigns, we must see to it that the World's Evangelical Alliance is worthily supported. I hope and believe the Free Churches will render to this great movement all the help they can in the years to come.

We also support the Alliance because Evangelical principles are its basic foundation. It is Protestant but it is essentially Evangelical, accepting the Word of God as the final spiritual authority, and that Word is equal to the solving of all the problems of to-day, if it could only be applied. We all realise that there is no effective ethic without an Evangel and without the dynamic that that Evangel can supply. We have no need of a new Bible. There is no limitation of the Cross for Jew or Greek or barbarian, and, whatever need the Church itself may have of reformation, the Bible stands. It has no need of reform; it is master of the ages, and the Word of God abideth for ever; it cannot be destroyed. That is our hope in these tremendous days.

I remember seeing in the Louvre at Paris a picture in two parts. The upper part of the picture represented the legions of Rome returning after a mighty military victory, and the lower part of the picture represented the Christians worshipping in the catacombs. The ages have passed, and that which was represented by the people worshipping in the dens and caves of the earth has become triumphant. The Roman kingdom itself was conquered. Ancient Rome could not suppress Christianity and overthrow the power of the Book, nor can modern Communism or any other force prevail against the Word of God.

Let us take heart in these critical times. I believe that the cumulative experience of history is establishing more deeply the Kingdom of God, notwithstanding the tendencies of the times. We must be true to the truth, of course, as we find it; better go back to the fiery stake and to the catacombs ourselves than submit to a political or diluted Church and Book. I like this Alliance, because it is founded in Protestantism and Evangelical principles. We must not admit that the State is the ruler of the Church. All history is proving that God's eternal purpose in Jesus Christ our Lord is to be fulfilled. Tyrants, war-makers and papal pretenders will pass, for righteousness and truth are the determining factors in the fate of nations and the fate of Churches. Protestantism is the religion of progress; there is no doubt about that.

It allies itself with the cause of liberty and enhances all that is noblest in human life and thought.

The reading of history is a cure for pessimism. You remember how the historian, speaking of the passing of the ancient Empires, says: "Down they come, down they come, one after another. Chaldea, Persia, Egypt, Rome—all come down for lack of righteousness." The Church of Christ is flourishing, the Bible is yet the best seller and the nations are anxious for the truth. We believe that this Alliance is helping towards that final victory of truth and of the Gospel. In Jesus Christ all things hold together, and behind all that is happening He stands; "He shall not fail nor be discouraged till He hath set judgment in the earth, and the isles shall wait for His law."

I happened to be in Berlin eighteen months ago, when the Baptist World Congress was being held. About forty nations responded to the roll-call, and our German friends, in making their response, gave the Hitler salute. When the President of the Baptist Alliance of Great Britain and Ireland made his response he held his hand higher than any of them, and said something that thrilled us: "God hath given Him a name that is above every name, at the sound of which every knee shall bow, and every tongue shall confess that Jesus Christ is the Lord."

At Budapest a few months ago there was another gathering, at which the young people of forty nations were represented. They gathered with their respective national flags; they marched on to the platform, waving their flags, and then they exchanged flags as a sign of brotherhood and Christian unity. That is what we are working for and hoping for, and I rejoice in the Alliance because it has as its root Evangelical principles and teaching.

Dr. Ewing has emphasised—and we ought to emphasise it more and more—that such an Alliance as this really demands a closer unity; the enemy is too strong for a divided Church. This is not an official alliance; it it a spiritual unity. It is not mechanical; it is a spirit. I confess that I am a confirmed unionist in ecclesiastical matters. I used to think as a lad that my Church was the very embodiment of perfection and infallibility. I really believed that people who went to other churches might possibly get to heaven but it would take them all their time! I have come to see now the bigger fellowship. Free Church Councils and Federations and the Church of England and Scotland Alliances and the World's Evangelical Alliance are lifting us out of the littleness of the isolationist position into the comprehensive view of the Church of God.

A friend of mine, a Presbyterian minister, told us that he kept a dog and his neighbour kept a dog, and they used to run alongside the fence and use language that was really awful! They growled and grumbled at each other every day, and my friend and his neighbour trembled to think of the moment when any accident should happen that would bring the two dogs together in conflict. Something did happen; the fence in one place was rotten, and the neighbour's dog tore away part of the fence with his teeth and ran into my friend's garden. His wife ran into the house and cried: "Oh, come at once; the dog has broken through." "I went out," my friend said, "expecting to see an awful conflict, but the dogs were delighting in each other's presence; they were rejoicing in each other's company. We had been blaming the dogs when we ought to have blamed the fence!" I am grateful that this Alliance is taking down the fence. We are beginning to remove the fences, to share our experience and to pool our resources. We need what the agriculturists call cross-fertilisation or what the railway people call interavailability. This Alliance does encourage us in that direction.

For these reasons I have no hesitation in commending this Alliance to the prayerful and sacrificial support of those who look to the bigger things, who aim for a Christian personality, a Christian social order, a Christian internationalism and world-wide Christian unity.

The Resolution was carried unanimously and the hymn,

"All hail the power of Jesus' name!
Let angels prostrate fall,"

was sung, followed by Prayer and the Benediction, and the meeting closed with the singing of the Doxology.

Greetings

received from Foreign Branches and Representatives of the Alliance, communicated at the 90th Anniversary on May 11th.

From FRANCE.

"I wish to express to you, in my own name and in that of our Committee here in Paris, my hearty congratulations on the occasion of the 90th Anniversary, and our gratitude for all that the Alliance has done during that long spell of time for the upholding of Evangelical Truth and the defence of liberty of conscience. On many occasions the Alliance has stepped in when freedom of worship was threatened and has obtained redress of grievous wrongs. It is indispensable that such an organisation, independent of all political bias and ecclesiastical implications, should exist, and our hope is that it may be strengthened and upheld to continue and develop its necessary work. May God's blessing rest upon its labours, and enable it to accomplish a still greater task in the difficult times through which we may have to pass in the near future."

CH. MERLE D'AUBIGNÉ,
President.

From GERMANY.

"The President of the International Protestant League charges me to send the most cordial congratulations to the World's Evangelical Alliance in occasion of its Ninetieth Birthday. We are united with you in grateful thanks for all the blessing which has been given to the witness and work of the World's Evangelical Alliance in such a long time. We know how the World's Evangelical Alliance represents important Evangelical interests throughout the world. We especially are grateful for the successful promotion of Evangelical Truth and Religious Liberty, and the powerful defence by the Alliance of Reformation principles. We desire to be in Christian unity and co-operation with the members and workers of the World's Evangelical Alliance. So we ask to share with you on the Ninetieth Birthday cordial union in prayer and thanksgiving."

Dr. G. OHLEMULLER,
General Secretary.

"Allow me to add to the official letter on the Ninetieth Birthday of the World's Evangelical Alliance special congratulations to yourself. So far as I know it is over thirty years since you were charged with the most important task of the General Secretary of the World's Evangelical Alliance. It is a long time and certainly filled up with earnest work and labour of all kind, with much disillusionment and many successes, with God's blessing and approbation. I am especially thankful for the sympathies and co-operation you have given to the International Protestant League, notwithstanding all difficulties."

From ITALY.

"On the occasion of the Ninetieth Birthday of the World's Evangelical Alliance, I wish to assure you that the Protestants of Italy unite very cordially with you in praising the almost centennial Work which the Lord's bounty and might have wrought, by the means of the Alliance, all over the World.

Remembrance of the past, thankfulness to God, fidelity to our principles and common purposes, communion of fraternal love, we all share in with you.

The Waldensian Church, particularly, which I have the honour to represent, feels linked by increasingly stronger bonds to a movement born of the Spirit of God within Evangelical Christianity, because, at the time of the tormenting crisis mankind is passing through, she has felt understood and sustained by the Unity of the Body of Christ, in which 'whether one member suffer, all the members suffer with it' (1 Cor., xii., 26).

The world would bring divisions into the Body of Christ; but it shall not succeed, for it is the Body of Him Who hath overcome the world.

To Him will we remain true in future even more than we were in the past.

ERNESTO COMBA,
Moderator of the Waldensian Church.

From SPAIN.

"It is a great privilege for me to be able to congratulate the World's Evangelical Alliance on its 90th Anniversary. On such an occasion the Spanish Evangelical Alliance wish to send their most hearty congratulations and fervent wishes to their good friends in England, asking the Lord to bless plentifully the work of the Alliance in that country and in all others, as an instrument in God's hands, so that it may fulfil the ardent desire and prayer of His beloved Son: that they all may be one.

I would have liked very much indeed to be amongst you on such a memorable day, but it has not been possible. If the good Lord grant us to see the centenary of the Alliance in ten years time, I will do my best to rejoice personally with you all, dear brethren, in the same way that I rejoice now in spirit.

All the members of the Spanish Evangelical Alliance are with you in this 90th Anniversary, wishing most heartily that the gracious Lord will bless and keep you now and always."

FERNANDO CABRERA,
President.

From PORTUGAL.

"Portuguese Evangelicals, who, in Portugal and her colonies, number half-a-million awakened consciences and 75,000 active Christians, wish to express their hearty and grateful greetings to the World's Evangelical Alliance on the occasion of its 90th Anniversary.

This Portuguese minority inherits the noble traditions of the pre-Reformation movements of the 4th and 14th centuries as also of the Lutheran revival of the 16th, while it is akin to all who have

sought, or seek, spiritual truth at its source in the Holy Scriptures, whether the moralist mystics of four hundred years ago or the 'Biblical Catholics' of the present day.

Portugal is now subject to the domination of a will to bring all things into uniformity on the ultra-montane model and we Evangelicals have lately suffered the closing of a mission hall, the worst blow since religious liberty was granted a century ago.

Nevertheless, though distressed, we can rejoice at thought of the blessings granted to the World's Evangelical Alliance in the course of its 90 years and we do not forget that we have shared in those blessings, while we trust that in the future we shall share yet more abundantly in such."

EDUARDO MORREIRA,
President.

From TRANSYLVANIA.

"It is my great pleasure to convey the heartiest greetings and best wishes of the Transylvanian group of the World's Evangelical Alliance to you, at this time, when the Alliance is celebrating its Ninetieth Birthday.

The distance that divides you and us in space, is great. But I am sure that we are very near to you in spirit and in brotherly love. Truly, it is always a source of comfort for us, when in our tribulations we think of the great fellowship of Christian unity, in which we are all one, although of many tongues and distant lands. Our faith in the Lord is a bond that eliminates every obstacle, and enables each one and all of us to worship in true union, no matter in which part of the earth.

We send out our hearts to you and we shall celebrate with you on the 11th May in spirit. May God bless and further the work of the Alliance for many and many years to come, until its holy vision comes true and it reaches the goal: *Unum Corpus Sumus in Christo.* With brotherly love."

ALBERT Z. MAKSAY,
Hon. Secretary.

From BULGARIA.

"An important event is the Ninetieth Birthday of the World's Evangelical Alliance. It evokes deep gratitude in our hearts for we are sure that the World's Evangelical Alliance is doing the Lord's Will and speeding the answer to the prayer of our Saviour—that His disciples may all be one.

In the name of our Evangelical Churches—and almost all of them are in the Bulgarian Evangelical Alliance, I send you our hearty greetings. We all unite in good wishes for the World Evangelical Alliance on this its natal day, and pray the Lord of us all to grant it many happy returns of the day.

A text comes to my mind that I would like to paraphrase for the occasion, namely: 'And Enos (the W.E.A.) lived ninety years, and begat Kenan (other Evangelical Alliances), and Enos (the W.E.A.) lived after he begat Kenan (other Evangelical Alliances) eight hundred and fifteen years, and begat sons and daughters (many Evangelical Alliances); and all the days of Enos were nine hundred and five years' (Gen. v. 9-11). This expresses our wishes for the W.E.A.—many, many years, or at least 95 years, and many, many other Alliances springing up all over Christendom.

We will be thinking of you on the 11th instant, and praying for abundant blessings, enthusiasm, and results from the auspicious event."

D. N. FURNAJIEFF,
President.

From HUNGARY.

"I have been intrusted by the Hungarian Alliance Committee to render heartfelt greetings in their behalf upon the occasion of the Ninetieth Birthday of the World's Evangelical Alliance. We sincerely wish that the Lord may bestow His blessings upon the Alliance even to a greater extent than He did in the past, though knowing there were blessing and delight plentifully enjoyed also in the times past.

I take pleasure in informing you that the Hungarian Evangelical Alliance will finally be organised into a society on May 18th. We would feel greatly honoured and would highly appreciate a few lines of salutation from headquarters upon that occasion."

Dr. A. CSIA.

From FINLAND.

"For your kind invitation to the 90th Anniversary of the Evangelical Alliance please receive our best thanks. As it is impossible for us to attend in person I beg you—if there is occasion—to convey to the assembled Evangelical English Christians warm greetings from brothers and sisters in Finland.

Our day has great need for the work of the Alliance. Christianity has to fight on many frontiers. The Spirit of this time is strongly drawing even believers to seek the things that are upon the earth: money and pleasures. The Bible is no more the sole authority for faith and morals. Obedience to God, truth and righteousness have for many very little meaning, the love waxes cold. Many who strive for truth are forgetting that he who is weak in faith must be received in charity, not in disputations, and that truth must always be spoken in love. We must have one mind in Christ and walk in the same line helping each other.

As we all know and prophesy in part only, it is good to have in the Alliance a uniting link. May God give you to this His rich blessing, so you may be able in the coming years more than ever to lead the Christians in many lands to realise the essential unity that is among all who love our Lord Jesus Christ and are waiting for His coming, so they may as beloved children strive for the fulfilment of our Lord's prayer, John xvii. 21: 'That they may all be one in Him.'"

MATT TARKHANEN.

From GREECE.

"I thank you very much for your letter of April 29th the contents of which gave me the greatest pleasure, as you are to celebrate on Monday, 11th inst., the 90th Anniversary of the World's Evangelical Alliance, at which I should have been exceeding glad to be present, but that is impossible as matters stand now. Nevertheless, celebration does not depend much on personal presence. The Lord be present amongst and in the midst of you all.

We, out here, as Greek Evangelicals, who appreciate so much the endeavours of the Alliance to

bring the Evangelical Christians all over the wide world to unite together in prayer and intercession, and to proclaim the essential union with Christ and with one another in Christ, shall remember you in prayer and shall share with you in the joy and blessing of the occasion.

The task that the World's Evangelical Alliance has undertaken during these ninety years, has been neither small nor unimportant. It was, and is, an answer to Christ's intercessory prayer just before He left the world, 'that they all may be one,' and a fulfilment of it. And the task went further still by the encouragement, help and relief granted to weaker Churches, which have to fight against prejudice, ignorance and formal religions. May the Head of the One Body, Christ Himself, be within the hearts of all, increase your zeal and give success in this great work; and may His Spirit bless, guide and sanctify all His workers in the Alliance and the means and efforts put forth for the accomplishment of His heart's desire 'that they all may be one' in spirit, in love, in co-operation, for the establishment of His Kingdom in every heart.

May peace, love and joy be the portion of every one who feels for Christ, for His one universal Church and for the simple Gospel of salvation.—Amen."

P. G. Longinides.
Moderator, Greek Evangelical Synod.

From SWITZERLAND.

"Many thanks for your kind invitation to the celebration of the 90th Birthday of the World's Evangelical Alliance. The prospect of a piece of the Birthday Cake is, no doubt, a strong attraction, and the prospect of a day of brotherly communion is stronger still. But the distance from Zürich to London being too great, we are obliged to be absent.

However, we send our warm greetings of brotherly love in the words of the 118th Psalm (though a little changed for the present case):

> This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, o Lord: O Lord, send further prosperity. Blessed be he, that cometh in the name of the Lord: we bless you out of the house of the Lord. God is the Lord, which hath showed us light.
> Thou art our God, and we will praise thee: thou art our God, we will exalt thee. O give thanks unto the Lord; for He is good: for His mercy endureth for ever."

S. Limbach,
President, Swiss Committee of the Evangelical Alliance.

From the ARMENIAN EVANGELICAL CHURCH.

"On the notable Anniversary of the World's Evangelical Alliance, we take the opportunity to express our gratitude and hearty congratulations.

We cannot help but express our sincere thanks and deep gratitude for the fine Christian Service which the World's Evangelical Alliance has rendered during the last ninety years, for the general welfare of the Kingdom of God.

We are sure that the World's Evangelical Alliance, located at London, as a three-fold lighthouse standing high up and serving since ninety years, radiates light to enlighten the minds, that they may grasp the truth; truth to enable hearts to be conscious of the presence of God and Love, to amalgamate the various national and international religious denominations of the world and thus establish a Unity within Variety—a true Evangelical Christendom.

On this occasion, we pray that the Ninetieth Anniversary of the Alliance may be full of spiritual power, so that the Alliance may arouse in the hearts and souls of men larger inspirations, purer emotions and higher aspirations toward the spread of the Gospel of Christ.

May the blessing of our Heavenly Father rest abundantly upon the World's Evangelical Alliance, so that it may be able to lead sinners to our Saviour Jesus Christ."

G. S. Faradjian,
Pastor of the Armenian Evangelical Church.

From CZECHOSLOVAKIA.

"I thank you warmly for sending me the intimation about the celebration of the 90th Anniversary of the foundation of the World's Evangelical Alliance. It would be a great pleasure and privilege to take part in this commemoration but it is quite impossible for me to do so. And so I take the liberty to send you and all brethren who are leading members of the Alliance and who will be present at the meetings a very cordial greeting and congratulation. I do it on behalf of our branch of the Alliance and of all our Churches who are joined to this organisation. We appreciate deeply the work which has been done in all the years of the existence of the Alliance.

The Evangelical Alliance is faithfully doing its work and was a great help and encouragement particularly to the Protestant minorities especially when they were oppressed and in anxieties. It has always been a strong pillar of the Protestant and Evangelical faith. And perhaps there will come times when the Alliance will again be called by our Protestant Churches to defend their liberty of faith and conscience.

May the Lord bless your celebration, and all the labours of the Alliance!"

Josef Soucek,
Senior of the Synod of the Evangelical Church of Bohemian Brethren.

From PRAGUE.

"It is with great and sincere joy that I take the opportunity to express my profound gratitude and my heartiest wishes for the 90th Anniversary of the World's Evangelical Alliance.

It is always a pleasure and privilege to me to be able to collaborate in a modest way with the Alliance especially in the Annual Week of Prayer. It is a great thing to feel oneself united, through the initiative of the World's Evangelical Alliance, in uplifting the heart in intercession before God for some noble cause and for some pressing need of the distressed mankind. If there were nothing else than this yearly appeal to Christendom as a whole, it would be worth while belonging to the World's Evangelical Alliance.

But, in addition to that, we know that the World's

Evangelical Alliance always stands for unity in Evangelical Christendom, for liberty of conscience, for the rights of smaller Churches. We remember that in the former Austria-Hungary the World's Evangelical Alliance intervened in the interest of the Free Churches in times when the Government and the official Churches did not understand the rightful claims for equality for all Churches.

I remember with pleasure the personal intercourse I have had with the representatives of the World's Evangelical Alliance in Great Britain and their visits to our country.

My sincere desire and my heartfelt wish for the 90th Anniversary is that the World's Evangelical Alliance may, through God's blessing and guidance, be and become more and more the useful and effective instrument of our Heavenly Father's aims and claims in Christendom, and in the world at large."

F. ZELKA.

From LATVIA.

"It is a great privilege to be able to look back to-day on ninety years of work in the service of our Lord and this fact alone gives us the courage to look forwards on the next ten years that separate us from the Centenary of the World's Evangelical Alliance.

The wonderful motto *Unum Corpus Sumus in Christo* is that what unites in one spirit all children of God, to whatever earthly Church or denomination they may belong. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God and this is that spirit of the antichrist, whereof ye have heard that it should come even now there are many antichrists, whereby we know that it is the last time.

There have always been antichrists in the world since the pharisees and the scribes condemned to death Christ the Messiah, but never has the spirit of the antichrist been so mighty as in our days and the power of this spirit is growing from day to day. By that we know that it is the last time. War and war rumours are going about the world, perhaps more than in any previous time, but that what makes for us the responsibility greater than ever—is the growth of the might of the antichristian spirit. Several countries, that need not to be named, are already in the hands of the powers of Satan. They need our special prayers. But also the politics of the rest of the world are directed mostly by people who are servants of this spirit that comes from 'the prince of this world.' Heathens can never be called servants of the spirit of the antichrist. They are adoring an 'unknown God,' they are in search of light. But the so-called Christian nations are falling off, year after year, more and more from the faith in Jesus Christ Who is come in the flesh.

It is the duty of all those that believe in this Jesus Christ, Who is come in the flesh, to look with open eyes at that what is going on in the world and to rejoice that 'the day of the Lord is approaching,' that the redemption of the Church—which is the body of Christ—is not far. This faith and this hope have entrusted to every Christian corporation, and specially to the Evangelical Alliance, the privilege and the duty to strengthen the unity of the Spirit all over the world that the day of our Lord should not find us unprepared.

Unfortunately even amidst true Christians the signs of the time are not always recognised. Many believe still that there is a possibility of mending something in the unsatisfactory state of international affairs. No peace on earth, no amelioration in the state of international unrest, no earthly prosperity can be expected as long as we see in the world the reign of 'the prince of this world,' preparing the way for the antichrist, the man of sin, whom the Lord shall consume with the brightness of His coming.

That is the message I have on my heart to send to-day to the World's Evangelical Alliance, continue to help to maintain the unity of the Spirit amongst all those who believe in Jesus Christ that is come in the flesh, and the faith, and hope in His second coming that is not far off, for all signs of the time speak to us an open language. We must give up all discussions on matters of second order and concentrate all our faith, hope and prayers in the One Person of Jesus Christ, Who is the Head of the One Church, and Whose coming in glory we all must anticipate with joy and thanksgiving."

PRINCE ANATOLE LIEVEN,
President, Latvian Branch.

From ESTONIA.

"Your kindly forwarded letter with the invitation to join the happy band that will stop at the Ninetieth Milestone of the World's Evangelical Alliance and consider, with hearts full of adoration to God, what He has wrought and what a blessing has flown like a mighty river giving life where ever it has flown. Many thanks for the kind invitation and reminding me to take part of this glorious gathering. Surely I will be there but only in the spirit and prayer. What a story I would have to tell of what God has done from the very day when I joined the World's Evangelical Alliance till the very hour when I write these lines! As a World's Alliance, you have understood how to direct your work for the world and its needs. You invited me to be a weak instrument in your hands to do a work for the most needy sinners and saints as well. You have sustained, supported, and helped me to bring the Gospel light to so many nationalities and people that seldom any minister has had the opportunity and possibility to do so.

During the past 27 years with your help I have crossed several times the Ural Mountains, going down the deep pits where poor human beings, chained did their work. Following them in the furtherest forests in the North, wiping to many the death sweat from their brow, and always telling them of the never-ending love of God and our Saviour, in five different languages. The evidence that this your chosen work, has been of God, fulfilling His purposes in Christ, is this, that it has never been stopped, neither the thread broken, and I am still going about and telling forth the wonderful news to young and old.

If possible, on that very solemn occasion, greet the Saints from me. I will close my letter with the text that we have in 1 Cor. xv. 58.

I shall miss much the opportunity to taste the Cake lighted with 90 candles!"

ADAM PODIN.

Christianity and Foreign Affairs*

By ALFRED ROY WISE, M.P.

We are at the moment very near a real crisis both in international affairs and in our national affairs. It is impossible to separate our national affairs—although it may be only an opinion which we hold here—it is impossible to separate our national affairs from the welfare of the whole of Christendom. Christendom is threatened from many sides, and in many ways. In fact, since Turkey was at the gates of Vienna, and not even then, has the Church of Christ been so beset and so attacked. Almost throughout the Continent of Europe we can see Christianity falling back. In Russia it has been almost entirely abolished. And whenever people come back from that country telling us that they have seen full Churches on Christmas Day, we must remember that the Soviet are masters of what is known as eye-wash. There is no doubt but that the Christian religion is being slowly stifled because it is withheld from the young: there is no teaching of the Gospel to those who are growing up to be the future citizens of that state. In Germany there is a grave danger that the same thing may happen. The present régime is at war with the Church. The Concentration Camps contain priests and ministers of all denominations, and who are there because they assert their right to worship God as they wish, and not to accept some new patent religion worked out as a compromise between the Gospel and Bernhardi. There is a probability that this new Government in France, with its strong Communistic element, will be as much at war with religion as Communistic governments elsewhere. In Spain there is a revolt, not only against the Roman Catholic Church, but against all the Churches. There is this one great enemy of religion, the purely material civilisation which is being bred of revolution and dictatorship all over the world. It is the first time since its foundation, or, rather, since its conquest of the Roman Empire, that Christianity has been faced by this alternative faith, because it is a faith, though a misguided faith, which is out to destroy Christianity at all costs: to destroy it, not because they have got anything better, but because of their hatred of all the things for which the Christian religion stands. Whatever material prosperity may come to these Communistic countries, that hatred will never be destroyed until the spirit which animates those countries is destroyed itself.

How does this really affect us here in Great Britain? It affects us very deeply, because the British Empire is, if anything is in this world, the citadel of Christianity. It is only here that there is evidence through the whole of our daily life that we are a Christian people upheld by the Christian régime. The democracy which we enjoy, the freedom with which we allow people to express their opinions, the laws, and the equity of the laws under which we live, where the pauper has as much right in our Courts as the millionaire—all those things are the product of Christianity and only of Christianity. It is not for nothing that every institution in this country pays due service to the Church of God in all the things which it does. It is not for nothing that every regiment in our army, that every ship of our Fleet, carries a chaplain. It is not for nothing that the Houses of Parliament begin their proceedings daily with prayer. It is not for nothing that on our Broadcasting service there is a regular dissemination of religious teaching and religious services. And here in this country, largely owing to that marvellous invention, the Wireless, Christianity has been taken into millions of homes and to those, some of whom had never before heard its message. And the the people of this land are, I would say, more truly God's people than they have ever been before. And even at their great sports, they sing hymns before the game begins. These are all symptoms of one fact, that we are that citadel, a beleaguered citadel, and we have got to hold it whatever

*Address given at the 90th Anniversary of the World's Evangelical Alliance, May 11th, 1939.

happens : and we must hold it, if necessary, by means other than purely spiritual ones. We must remember that there is nothing in the teaching of our Church that leads one to believe that it is invariably wrong to bear arms in a good cause ; and if Christianity is faced by physical attack, there are many of us of military age who would be very proud to say once again, " Blessed be God, which teacheth our hands to war, and our fingers to fight." It may be that physical attack will not come. Let us pray that it does not, but if it does, let us see to it that by our teaching and example there shall be no holding back in the defence of that last citadel. It may be attacked in many places, and we must be prepared to meet that attack if it comes. We must have the spirit of our people in the days when the Christian religion was taken from these Isles to all parts of the world by adventurers who were not ashamed to fight for their faith, if such fighting was necessary. The spirit which now enables the Gospel of Christ to be preached in peace without hindrance over a quarter of the world because the strong arm of Britain's peace is there to allow that development to take place. The spirit which knows that the guns of the British gunboat which enabled Christian Missions sometimes to save their lives in China are just as Christian a thing as any other of the manifold activities of Christian peoples. I am not saying that war is desirable, but I do say this, if necessary we must not shirk our duty to defend that civilisation which is the product of Christianity, and of Christianity alone.

Let us consider a little more how much we stand to lose if this last citadel goes : remembering that it was Britain that first began to stamp slavery out all over the world. It is the new anti-religion which is introducing it again in many areas where it was never known before. It was Britain that first said that all sects and all creeds should have perfect liberty to propagate their doctrines, to live in peace with each other : and it is only Britain which will be able one day to provide the presiding genius for the reunion of all those sects, for which we pray, I think, daily. If we lose that citadel everything goes with it. But, as our Chairman, the Bishop of Norwich, so truly said, we need have no fear of losing that citadel, because we have on our side powers which are denied to our enemies, but with one proviso, that we follow the way of the Lord, and keep His commandments.

It is a great struggle that we have in front of us, a struggle literally against the hosts of darkness, a darkness which is spreading over great portions of the world. But as long as we stand firm I have no doubt as to the issue. Sometimes we think that we are few in numbers : but I would remind you that Gideon sent two-thirds of his army home, and won the battle with the other third. Sometimes we may feel that the struggle is becoming too great for us. But if you will read John Bunyan again you will find that the Holy City never yielded. And so long as we refrain from temporising with the evil thing, so long as we cut it out, refuse to recognise it, and oppose it whenever it comes, and in whatever shape it comes, we need have no fear. But if we once begin to temporise, if we once try to persuade ourselves that these anti-religious forces are not really as black as they are painted, if we say to ourselves, These people who are stamping out the Church tell us that they are doing it in order to unify it, they are only doing what Henry VIII. did in Great Britain—if we once let that insidious doctrine creep into our minds : if we once let the thought of growing material prosperity, of growing inventions, and the growing organisation of industry—if we once let that poison blind our eyes to the evil which lies beneath that material prosperity, we shall be lost. Because, remember, the devil can quote Scripture for his own purpose, and in many cases the world over, the devil is quoting Scripture for his own purpose. But there is no need for us to be deceived. We have a perfectly clear guide in the Testament of God to tell us what is or is not the evil thing. So long as we keep that guide in front of us and prepare ourselves to fight for what is our own, our own great blessing by all and every means if necessary, our Empire will stand, as, thank Heaven, it stands now, and Christendom, of which it is the centre, will stand with it, and it will advance its boundaries once more until it incorporates the whole earth.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM ?

We shall be grateful also if Continental readers will send us information, in Letters or Newspapers, containing information of interest concerning Protestant and Evangelical movements on the Continent.—[ED.]

Can Spain and Portugal be Evangelized ?

Evangelical work in Spain and Portugal is facing a situation which calls for the sympathy and practical help of all Evangelicals at home. Political conditions in both countries are helpful rather than a hindrance to Evangelical work, and in reply to the question "Can Spain and Portugal be Evangelized?" the answer is not one which concerns the age-long opposition, and even enmity, of the Roman Catholic Church to all Protestant efforts, so much as it concerns the spiritual equipment and power of the latter. A united front is of great importance, but unfortunately this requirement leaves much to be desired although in both countries the national organisations of the Evangelical Alliance afford the central and representative meeting ground of Evangelicals of every name. Of even greater importance, however, is the need in Spain and Portugal to-day for those who constitute the Evangelical forces to be united in spirit and aim in the realisation that unity is strength, and that it is the Gospel alone which is the power of God unto Salvation. Only under the power and influence of the Holy Spirit, and freedom from scepticism on the part of any as to the power of God to save souls, can Spain and Portugal, or any other part of the world, be evangelised in the Scriptural meaning of that term. In the minds of many spiritual revival is overdue both in Spain and Portugal, and there is urgent need for united prayer to this end.

An Evangelical Itinerary

The above comments are made by the General Secretary of the World's Evangelical Alliance after his return from an extended visit to Spain and Portugal, during which he has sought to ascertain ways in which the Alliance, already an influence in both countries, can further help forward the work of those who are bravely facing the great task of evangelization at a time when Atheism and Communism are spreading on the one hand, and Roman Catholic opposition is ever present on the other. In the course of his visit Mr. Gooch has addressed many gatherings, small and large, and met with clergy and ministers, and other representatives of Protestant organisations in both countries. His visit to Madrid coincided with the visit of Professor Baez Camargo of Mexico, and together they shared a warm welcome on the part of the Committee of the Spanish Evangelical Alliance at special gatherings arranged in the two largest Evangelical Churches. Professor Camargo's Address on "Christianity's Rivals in Mexico" made a great impression upon all who listened to it, and we ought, indeed, to be thankful for such a representative of Protestant work and Christian unity in Mexico, where great religious changes are taking place, and there is a wide open door for Evangelical witness. Mr. Gooch is of opinion that what is needed more than anything else in Spain and Portugal is the furtherance of wide-spread evangelism, and that the pastors themselves of existing congregations should take part in a great forward movement over the whole Peninsula to give the Gospel of the New Testament by word of mouth, as well as the printed page, to all alike. The urgent need at this time is for a reconsideration of the whole question how the existing Evangelical forces in Spain and Portugal can materially and practically apply themselves to a far wider and more united effort to spread the truth of the Gospel as such, and to aim at the conversion of souls and a deepening of spiritual life among all members of existing Evangelical congregations. Both the Spanish and Portuguese organisations of the Evangelical Alliance are alive and

active. Their difficulty has been and is to carry out all that the present opportunities suggest owing to the need of funds. Among those with whom Mr. Gooch came into close contact during his visit were Dr. Orts Gonzalez, whose work for Spain, and for the evangelization of Spain, is making itself felt from North to South; also Senor Eduardo Moreira, the President of the Portuguese Evangelical Alliance, and the representative on a co-operative basis of several organisations in association with the Alliance, including the British and Foreign Bible Society, the International Missionary Council, the World Dominion Movement, and the United Society for Christian Literature.

Blasphemy

Viscount Cecil writes:

A friend of mine has sent me the enclosed postcard (above), which is, I understand, being sold in the streets of Milan. We have heard a great deal of the anti-religious propaganda carried on in Russia, but I doubt whether anything so damaging as this to Christianity has been published in that country. CECIL.

16, *South Eaton Place, S.W.*1.

Viscount Cecil of Chelwood is President of the League of Nations Union, and third son of the Marquis of Salisbury.

[We have received permission to make use of the illustration above, reprinted (including all letterpress) from the *News-Chronicle* and *Star*.—Ed.]

Northern Spain—A Crisis

Mr. Gooch reports a serious situation in the North of Spain, where six Evangelical churches in strategic centres are threatened with extinction through the withdrawal of financial support hitherto available from America. It would be a great calamity should this occur, and the help of the World's Evangelical Alliance has been sought in an endeavour to find the necessary funds to enable these churches to continue. It is not a large sum, and Mr. Gooch reports that if a gift or gifts of £500 were forthcoming within a short time a great deal could be done, and the churches which are in centres of strategic importance, Santander, Bilbao, San Sebastian, etc., may be saved. It goes without saying that their extinction would call for special thanksgiving on the part of Roman Catholic authority, well acquainted with the present situation, which calls for the self-denying help of all who realise the importance of a reformed Spain and Portugal, and of existing work in both countries, to make known the full Gospel of Christ in all its saving power.

Bulgarian Evangelical Alliance

An honoured representative of the Bulgarian Evangelical Churches is paying a visit to this country at this time. We refer to Pastor D. J. Furnajieff, who is President of the Bulgarian Evangelical Alliance. In an interview with him at the Alliance House we asked him to write a brief statement on the present situation in Evangelical Bulgaria and he has sent us the following comments :—

The Bulgarian Evangelical Alliance has just completed its sixty-first year since its organisation. It is the oldest organisation in the country. It has been recognised by the Government, i.e., its constitution has been officially ratified by the Ministry of the Interior and all of its activity—and duly audited accounts, as well as all new elections, are sent to the Ministry for information and due attention if there is any need. Thus far all the activities of the Alliance and its annual and audited accounts have been honoured by the Ministry.

The Evangelical Churches of the country take interest and benefit from the Alliance. The largest sum of its Annual Budgets goes to the support of the small churches and their evangelistic activities. Until this year, in every Annual Budget we have had the item of evangelization for which we have been spending several thousands of leva for special evangelistic campaigns, but this year the Alliance decided to distribute this sum to the churches to help them in the support of their local work as they see best. That was a disappointment to those pastors who do the evangelistic work all over the country but we had no other way open to us.

The Bulgarian Alliance has a weekly paper that enjoys a hearty welcome among all classes of society. It has the distinction of being two things : *evangelical* and *reliable*. Even priests of the National Orthodox Church often write for our weekly *Zornitza*. The soundest press often quote parts or whole articles from our organ.

A goodly number of young men are now preparing for the ministry. Churches there are that long for a preacher and pastor. The land is in a great financial crisis that does not give much courage to our devoted youth, but many of them go on in the trust and expectation that the Lord will provide. The Lord has His means reserved somewhere for His purposes, and it is up to us to ask in faith, and He will provide. On the strength of this faith we are going on.

Protestant Crisis in Austria

The widest possible publicity should be given to the following facts (for which we are indebted to our contemporary the *British Weekly*). "We are now more or less familiar with the conflict which is going forward between Church and State in Germany, where Protestants and Roman Catholics are under a like condemnation. But the deplorable situation in Austria is not so well known. Recently a group of well-known Protestant leaders in Switzerland have produced a *Denkschrift* or Memorial, dealing with 'the situation of the Evangelical Church in Austria, and the violation of the resolutions of the Peace Treaty of Saint Germain for the protection of faith and freedom of conscience.' This memorial, which is described as 'a description of the Counter-Reformation in the New Austria,' is not a sensational or propagandist book, but a carefully documented volume, giving chapter and verse from declarations and official documents for every statement. It makes sad and surprising reading. For nothing less than a Counter-Reformation, directed from Rome, and approved by the Government, is going on in Austria. The 'New Austria,' which came into being in March, 1933, is, according to this Memorial, a Roman Catholic dictatorship, modelled on Fascism, and completely dominated by a political clerical Catholicism. The Chancellor, Dr. Schuschnigg, an able and powerful man who has now put down all his enemies and rivals, has submitted the whole country to the will of Rome, backed up by Mussolini, who, when he chooses, can speak as a good Catholic. 'He who says "Austria" says "Catholic,"' he is reported as saying. The result of this alignment with Rome and Italy has been the handing over of the whole public and private life in Austria to the Roman Catholic Church. The Austria of to-day is an extreme, uncompromising, persecuting Catholic and clerical Austria, in which the word 'Christian' is identified with the word 'Catholic,' for has not the Pope said that 'there is no Christianity outside the Catholic Church?' Political liberalism is declared to be the hereditary enemy of every true Christianity, and therefore of Catholic Austria. Democracy is done with for ever. The so-called 'Fatherland Front' is not a patriotic front open to all patriots, but purely an instrument of this clerical Government for the maintenance of its power as a minority Government, and to refuse to join it is to incur suspicion and displeasure. All such words as 'faithfulness to Fatherland' have a particular meaning in Austria. They mean an unconditional surrender to the political ideas of this clerical State, and its

authoritarian rule. A constant pressure is exercised on all dependent people—officials, teachers, professors, etc.—to enter the Fatherland Front, for whom there is no other way to work.

Religious Liberty Imperilled

"What is the result for the Protestants of Austria, who number between three and four hundred thousand in a population of about six million? They find themselves daily calumniated and suspected. It will be seen how very difficult it is for Protestants, without deep scruples of conscience, to join this Fatherland Front. Yet if they do not, they at once incur suspicion and displeasure. They are marked out as disloyal, and besmirched by being dubbed 'masked Prussians,' or 'National Socialists'—most unworthy aspersions, for there are no more loyal citizens of Austria, born of her soil and blood. Secondly must be mentioned the oppression, and even the attempted suppression, of the Protestant Faith. Up to 1933—so long as Austria was republican—the two confessions, according to a seventy-year-old edict of Emperor Francis Joseph, enjoyed equality before the State. After the age of fourteen every boy or girl had free choice of what confession he or she chose to belong to, and the right also, if he or she chose, to pass from the one to the other. This right was conserved in the Treaty of Saint Germain after the war, in which Austria pledged herself to give full protection for life and liberty to all without distinction of race or *religion*. Differences in religion, faith and confession were not to be to the disadvantage of any citizen in regard to civil or political rights, or public appointments. These rights are now being filched from the Protestants of Austria. Every attempt is being made to slow down, or bring to an end, the movement which has been in progress for a number of years in Austria away from the Roman Catholic to the Protestant Church. Edicts have been issued by Dr. Schuschnigg which have infringed the ancient edicts of Francis Joseph. Questions of *motive* are now investigated. Officials dealing with individuals who propose to transfer their allegiance to Protestantism are obliged to make sure as to the *state of their mind and spirit*, and any movement of several people is to be treated as 'untrustworthy.' Officials of the police also now enter the homes of those people who wish to become Protestants, argue with them, bully them, and make them feel that their proposal is a crime. In some cases these people have been arrested and put in prison, for no other reason than a desire to leave the Roman Catholic Church, which is now being counted a political crime. The emphasis is no more on the *rights* but on the *limits* of permission to become Protestants.

Systematic Persecution

"The Evangelical pastors, especially, who are the mainstay of the Protestant cause in Austria, have been exposed in the first line to this clerical oppression. The efforts of the Church to meet the needs of their worshippers encounter the strongest opposition from officials. The building of preaching stations has been refused on the ground that they were not needed. The holding of Bible classes has been forbidden by the secret police. Pastors have been refused the right of giving religious instruction on some trumped-up suspicion. 'Public order, quietness and safety' can always be evoked for repressive measures. The pastors, particularly, have been slandered for being 'disloyal,' and 'favouring National Socialists,' but the authorities have never ventured to try and substantiate any such charge. Some of them have been arrested for criticising the Roman Catholic Church. Dr. Mahnert of Innsbruck, was put under arrest for taking the liberty to appeal to the 'Christian conscience' of the Government. But there have not been lacking bold men like Superintendent Johannes Heinzelmann, who spoke straight words even to the Minister for Foreign Affairs (Baron Berger-Waldenegg), who had tried to persuade a gathering of foreign correspondents that the tales of Protestant oppression in Austria were 'fairy tales' and 'propaganda.' Other worthy names are those of Pfarrer Fischer, Pfarrer Ulrich, who have not shirked from the fear of imprisonment. But far out and beyond, in public and in private life, oppression of the Evangelical faith is systematically practised to-day in Austria. Even peasants have been driven out from hearth and home for no other crime than that of being Protestants.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

A Spiritual Awakening

President Roosevelt is reported as having recently said "I know of no problem, social, economic, or political, which would not melt before the fire of a great religious awakening." These words are of high importance to the Christian Churches to-day. We believe there is growing realisation on the part of all that reunion plans and programmes are not in themselves the vehicle of the Spirit of the Highest. Neither will current critical theories or influences lead back to God and His Word the multitudes who are in revolt from the traditional and orthodox. Not only Christian forces, but civilisation itself is getting adrift from its moorings, and is finding itself beset by difficulties and problems for which it is difficult to find the solution. Can it be that through this arresting fact God is speaking and calling back His Church to the message of the Gospel, for just as God has spoken in the past through His apostles and prophets He is speaking to-day through His Son? Never was there greater need for a whole-hearted consecration of Christians of every name to the Person of Christ, Who died for our sins according to the Scriptures, and rose again for our justification, according to the Scriptures (1 Cor. xv. 3-4). If every pulpit in our Churches could through the coming Autumn and Winter forget the pressure of contemporary events and return to the primary duty of preaching the Gospel of Redemption by immediate and living faith in the Crucified and Risen Lord Jesus Christ we should see great things, and the world might be stirred to conviction of sin and the need of salvation. We have quoted a great statesman on the situation; we quote also a great theologian, Dr. Emil Brunner, who has recently said "There is one last chance for the world, a living vital Christianity." A return to Christ Himself as the living Saviour, Who died for all, that they which live should not henceforth live unto themselves, but unto Him Who died for them and rose again, will mean a spiritually revived Church. This is God's order of events, and a spiritually revived Church will mean a spiritually revived nation and people.

Charles Simeon

November the 13th of this year marks the centenary of the death of Charles Simeon, Fellow of King's College, Cambridge, and for fifty-four years vicar of Holy Trinity Church, Cambridge. Born in 1759 he went to King's College from Eton at the age of twenty. It was at King's that the experience of conversion came to him, most strangely as we should think, through the fact of his being compelled to go to Holy Communion in the College Chapel. The compulsory nature of the Service repelled and appalled him for he felt himself totally unworthy to attend. In this trouble of soul he read Bishop Wilson's book on the Lord's Supper and realised that he could "lay his sins on Jesus." The realisation of this fact and the great assurance that it brought was for Simeon the turning point of his life. Soon after his conversion he was introduced to John Venn, the saintly vicar of Yelling whose friendship had so decisive an influence on Simeon's own spiritual development and through whom Simeon was introduced into that circle of Evangelicals with whom he was to play so great and leading a part in the spread of the Evangelical Revival and in the extension of the work of the Church overseas. But first there came a lengthy period of spiritual testing. Appointed vicar of Holy Trinity Church he was met at the outset by the bitter hostility of his parishioners who desired another appointment. For twelve years he had to face continual boycott. Not content with refusing to come to Church themselves his parishioners locked their pews and Simeon had to minister to congregations standing in the aisles. But he won through in the end by the sheer converting power of the Gospel that he preached and by his own self-abnegating humility. Yet he was never

content with the huge congregations which in due course gathered to hear him whether at Holy Trinity or at the University Sermons in Great St. Mary's. Always he was concerned to enforce the evident truth of the Gospel he preached upon the individual consciences of his hearers. And it was in his individual pastoral ministry, especially amongst undergraduates that the secret of Simeon's influence in his own day is to be found. Countless men who came under that influence were converted through him and went out into life. It was through them quite as much as through his share in the great missionary revival that was taking place that it was possible for Lord Macaulay to say of him "His authority and influence extended from Cambridge to the most remote corner of England—his real sway over the Church was far greater than that of any Primate." This is the man for whose long Evangelical ministry we thank God as we celebrate the Centenary of his death this autumn; one who played a great part indeed in the founding of the Church Missionary Society; one who was always a protagonist of Church Missions to the Jews; one who was an enthusiast for the Bible Society; one who was nothing if not a great Churchman; but yet always one whose chief praise in the Gospel is that he was a great lover of individual men whom he led to Christ.

The Churches and Politics Lord Winterton contributes to the current *Nineteenth Century* an article on this subject which might well find a wider circle of readers. It is directed to the question "What should be the attitude of the Christian Churches towards national and international questions which, from their very nature, cause political issues and honest differences of opinion among men and women of equal goodwill?" There can be no doubt there is a great deal of confusion of thought concerning the question raised. As one result we have to-day the spectacle of Christian leaders, Churchmen and Free Churchmen alike, taking sides on matters of political interest and national importance without due respect to the rights of the individual conscience both in political and religious questions. Lord Winterton remarks "It is the self-assertive egoism of many clerical writers and speakers to which exception is taken by an increasing number of people. Statements like 'I claim to speak for the whole body of Christian opinion' or 'It is incompatible with Christian ideals,' applied to one side of a political or international question, are usually inaccurate and nonsensical. The growth of 'Press Parsons,' corresponding to 'Radio Priests' in the United States, has intensified this tendency to didactic assertion. I have no doubt that those distinguished clergymen who write these articles in the popular Sunday or daily Press sincerely believe that they are doing their Master's work. All I can say is that an article by the Rev. ——— with the dramatic title 'What would Christ do if He were at Geneva?' placed in parallel columns with the last letters of some murderer, or an interview with a film star accompanied by her photograph in a costume which would have been considered exiguous even in the pre-war 'Moulin Rouge,' produces in me feelings of nausea and profanation. However, it may be necessary to win men and women to the Christian way of life by this sort of mass advertisement and glaring contrast. But it is certainly not right for the clergy, in ordinary circumstances, to claim that their office entitles them to dictate to men and women what their political opinions shall be, or to designate all contrary opinions as un-Christian." Every Minister of Religion is a citizen; he may use his own conscience, and when called upon his vote, for the side he believes right. It is, however, open to question how far he is justified in throwing in his influence as a Minister of the Gospel, or in making use of his public popularity (where this exists) on one side or other of political or economic questions that sharply divide men, as good Christians as he is, who have opportunities of acquainting themselves with the facts and issues at stake. It is for the Churches and Ministers of Religion to create the atmosphere in which these matters are discussed and to make it desirable and possible for Christian men and women to take their part in public life. If they thus train the characters of the men who will lead in the future they will do far more for God than by stepping aside from their proper calling and work and taking sides in the rough and tumble of political

questions. It seems right to raise the question: Has any Church that placed allegiance to a political party in the forefront maintained its high progressive Christian standards? It is possible for a Christian leader to manifest more enthusiasm for a political standard-bearer than for the Saviour of men. Lord Winterton, we note, concludes his article with the following comment—"There is no surer way of emptying the churches of this land than to give the impression that service to God and service to one's country in peace and war is incompatibie. Such a doctrine is the very antithesis of Christianity and the negation of common sense." The fact that this has to be said is surely indicative of a public opinion on the speeches and actions of some Church leaders which are as unfortunate as they are controversial.

"The Conversion of England" The very slow rate of the progress (if any) made by the Roman Catholic Church toward its ideal of "the conversion of England," is causing increasing gloom to the more zealous of its adherents. In the June issue of *The Catholic Gazette* an article appears, "The Conversion of England," by Captain T. W. C. Curd. It begins: "How progresses the Conversion of England? *Do we really care?*" He alludes to "the case of a Lancashire priest who told me that in those parts there was little desire to see more converts, because any considerable influx would necessitate more churches and more schools, and that would mean an expense which Lancashire cannot afford." Captain Curd goes on to say that "in many places the Catholic Evidence Guild is not welcomed"; "in others there is rarely, if ever, a mission to non-Catholics"; "in some places even the would-be convert is turned away to seek his instruction elsewhere." "In the town of X," adds Captain Curd, "I was told by a leading Catholic resident that no mission of any kind had been given for twenty years." Again: "There is a parish where one street within a few minutes of the church is known to contain fifty lapsed Catholics who are never visited by a priest." Further: "The opening of fifty new churches in a year does not necessarily mean a corresponding increase in the number of Catholics. Many new churches simply replace older ones or temporary structures: others, built in the new residential suburbs of our large towns, often mean simply that a slum-clearance in the centre has lopped off half a parish and sent numbers of Catholics out to a new garden suburb, where a church has now become necessary—not to accommodate hundreds of new Catholics, but merely to serve a shifting population." Finally, this pessimistic writer says: "On the other hand, leakage goes on apace." "A priest in one of our great industrial centres in the North told me recently that in those parts he believed that the leakage at least equals the conversions." We need make little comment on Captain Curd's remarks, except this: If Roman Catholics to any large extent really do think conversions undesirable, they cannot really believe their Church's claim to be the one ark of salvation.

Rome in Wales *The Catholic Times* has been publishing a series of articles by T. P. Ellis on "Wales and the Catholic Faith." That in the May 15th issue was about "The Problem of the Country's Conversion." The article began by rejoicing that the number of Roman Catholics in Wales has risen from 10,000 in 1835 to 100,000 in 1936. However, it admitted that 85,000 are in only one diocese: that of Cardiff, where the population is mainly non-Welsh. On the whole, the striking fact emerges that, out of the total wholly-Welsh population of more than one million, only about 2,500 are Roman Catholics. Of those 2,500 Roman Catholics, "the major portion is of Irish or English extraction, with little interest in Wales as Wales. They dwell or earn their livelihood in Wales, and that is about all." Nevertheless, the Roman Catholics of (or *in*) Wales show great activity, and the number of churches has grown three-fold in less than fifty years. A good deal of this growth has been due to the Welsh-speaking Archbishop of Cardiff, Dr. Mostyn. Nevertheless, Mr. Ellis admits that a tremendous problem faces those who endeavour to advance Roman Catholicism in Wales. "The problem before the Catholic Church in Wales to-day is enormously difficult: is it to be solved quickly? Hurry would be mistaken; lethargy would be iniquitous."

In fact, Mr. Ellis admits it is beyond his powers to imagine a solution. "I have tried," he says, "to state the problem without attempting to indicate how it is to be solved." Apart from prayer, increasing of religious fervour, and self-sacrifice, the only special means he can suggest are through "the study of the Welsh language as a means of contact," and its general use in the Roman Catholic churches in all those parts of the services which are not in Latin. His conclusion is: "The Cross, the fiery Cross, is the message (of course, interpreted on Roman Catholic lines) to which Wales still may listen. If it will not listen to that, it will listen to nothing, and its days will be numbered. And there is none to carry the message of the Cross save the Catholic Church." In other words, Wales must accept Roman Catholicism or Wales will perish. As admittedly there are no real signs of Wales accepting Rome, Mr. Ellis's logic leads to a grim conclusion!

Malta It can be no pleasure to anyone to record the passing of democratic institutions in any country; and certainly it is no pleasure when such country is a part of the British Empire. No rejoicing on our part, therefore, accompanies our record of the passing of such institutions in Malta. By special enactment of the Imperial Parliament, Malta definitely loses its parliamentary constitution (which has been suspended for some time past) and reverts to Crown Colony Government. No doubt many causes have contributed to this melancholy end; but it is fairly certain that one main cause has been the excessive interference of the Roman Catholic clergy in politics. As our readers are well aware (indeed, a pamphlet—*Civil and Religious Liberty in Malta*—published by the Evangelical Alliance, dealt with the matter in detail), at the last two general elections in Malta those clergy assumed a power to dictate. All electors who supported one party—the one disliked by the clergy—were excommunicated, and even the confessional was used to enforce that decree. As the act of the clerics was upheld by the Pope, this amounted to little less than making the Pope the political ruler of the State. Such a position of things could not be tolerable, as it nullified all real democracy. What has been overthrown in Malta, therefore, is not democracy, but a hollow sham. This fact certainly moderates one's sorrow at the new state of affairs, sad though in many respects it may be.

Passing of "G. K. C." The recent death of Mr. Gilbert K. Chesterton, the well-known author, calls for mention. In many ways he was a remarkable character. Of abounding mental energy, his writings were characterised by humour and paradox of a nature so individual as to secure him at once, on his advent some 30 years ago, a prominent place in public notice. He was an advanced liberal in politics, yet with a strong emotional conservatism which led him to admire all ancient traditional things. He became a Roman Catholic in 1922: but for many years he had been tending that way. The sincerity of his convictions no one doubts: but we do not think he ever really assimilated the full Papal spirit. So keen a lover of freedom could never really be saturated with the spirit of the Church which despises freedom.

Misreading the Reformation *The Tablet*, in its issue of April 25th, had an anonymous article headed "The Catholic Church and Free Churchmen." It was an attempt to find the real meaning of the Protestant Reformation and of the later sequels of that great movement. In the opinion of the anonymous writer, the Reformation was a form of what nowadays would be called Naziism: "the totalitarian State." The reply is that such a theory is unsound. It is true that Henry VIII. ruled despotically, even though he used the forms of Parliament. However, his rule was not (as is Naziism) built on the destruction of democracy: for democracy did not exist in mediæval England. Henry VIII. could not have assumed the supremacy over the Church had not Acts of previous kings—such as the Statute of Præmunire—formed precedents which he carried to their logical conclusion. In mediæval England the power of the Crown was enormously greater than that of such primitive Parliaments as existed, and democracy in any modern sense was unknown. In fact, no sooner was the Reformation established than democracy began to emerge as a reality. The temporary "totalitarian State" of

Henry VIII. did not last very long. Elizabeth, it is true, endeavoured to rule with a high hand; but she was frustrated continually, and by 1642 Parliament was able to overthrow the Crown. As to the *Tablet* theory that later, James II. was dethroned for advocating religious liberty, we need only quote a Roman Catholic writer, the late W. S. Lilly (*Catholic Encyclopedia*, v., 452): "It is true that James II.'s Declaration of Indulgence was full of professions of love of liberty of conscience: professions which came oddly from a monarch of James's record. Moreover, as we now know, upon the very eve of publishing it he had written to congratulate Louis XIV. upon his revocation of the Edict of Nantes, an example which Barillon, a very competent judge, thought he would have only too gladly followed if he had been able. Those hollow and palpably false professions deceived no one." In fact, the people who lived in James's own days saw very truly his real intentions: to establish despotism of a Roman Catholic type, by false pretences. With regard to the rest of the *Tablet* article, it was a travesty of Free Church religion, which it ascribed mainly to sordid commercialism. No doubt *The Tablet* would be offended if, by reason of the many lucrative sources of income found in Roman Catholic devotions, that Church were described as mainly a commercial cult! The Free Churches may have produced able men in wordly affairs, but the deep, intense, and very spiritual side of their religion is too real to be sneered away. The *Tablet* article was an ignorant one and its writer may have been well advised not to put his name to it!

"A History of Europe" In the November-December number of *Evangelical Christendom* we inserted a note under this heading commenting on a series of seven volumes in course of publication by the Oxford University Press under the general title, *European Civilisation: its Origin and Development*. The general editor of the series is Edward Eyre, who was formerly the Chairman of the "Vigilance Committee" of the Westminster Catholic Federation, which, some years ago, endeavoured to get the history books in London County Council schools altered (secretly) to suit Roman Catholic ideas. In view of this fact, we expressed some scepticism as to the probability of the *European Civilisation* series being a genuinely impartial work. Since the appearance of our paragraph, we have had further opportunities of looking into the matter. We applied to the publishers for review copies, but these were refused. Inspection of the work (or the four volumes as yet issued) in the British Museum Library revealed a remarkable fact. There are in the Museum two copies of vol. 1 of the series: one copy dated 1934, the other 1935. The former contains a truly immense article (460 pages long: a book in itself!) called "The World of the Old Testament and Its Historicity," by Dr. M. J. Gruenthaner, of the Catholic University of St. Louis, U.S.A. Strange to say, however, the 1935 copy is devoid of this article, although in the 1934 issue it extended from page 501 to page 966. Further, the 1935 issue, while omitting the article, gives no intimation whatever that such omission has occurred: no explanation or notification of any sort. The pagination, after p. 499, is simply altered to suit the gigantic omission, and no reader (unless otherwise aware) would dream that any change had occurred. This is remarkable. Possibly subscribers to the work may have received some explanation; but we venture to say that when a work drops nearly 500 pages some public statement is called for. As to the work as a whole, it suggests Roman Catholic propaganda in disguise. Vol. 4 deals with "The Reformation." One of the contributors, Professor Powicke, is a non-Catholic; but he writes in a carefully "dispassionate" tone, while the others are Catholics and one of them (Professor Cristiani) is so ardent that he attributes the English Reformation to wholly evil motives. It comes to this, then; a work published as an impartial survey consists largely of ardent Roman Catholic articles, but with a leaven of non-Catholic ones of a "cool and detached type"; and the whole series is edited by the former Chairman of the Catholic Vigilance Committee. The whole matter seems to call for editorial explanation.

A New Evangelical Group Movement? Cannot an Evangelical Group Movement be formed without objects or origins as are suggested by the use of terms which confuse or contradict facts? We are quite serious in this

remark and suggestion, being of opinion that Evangelicals who believe that the Bible is the Word of God and the Gospel of Christ, the power of God unto Salvation, have been and are backward in their public and personal witness to "life-changing." Moreover, already there are grounds on which such a movement is overdue and really urgent. Dr. Townsend, the Principal of Manchester College, recently addressing the Baptist Union at the City Temple in London, made it clear that much of the chaos of the Continent could be traced to the fact that the Churches had done so little for the peoples or had failed to teach the peoples to do their own thinking on the basis of the Gospel. That was the reason why, he said, "they were confronted not only with the breakdown of European civilisation but with the collapse of Christianity in Europe. Europe was suffering from the effect of bad religion. And that bad religion lay at the root of bad politics and bad economics. It was an unpleasant fact that the liberating forces of the Reformation had largely exhausted themselves in Europe." "The collapse of Christianity"—but has Christianity been tried out, or even presented to the people, or to the peoples of Europe? Certainly the League of Nations has not helped, and many will share the view that had it from the first acknowledged God and Christianity it would have been spared its present deep humiliation, and the Abyssinians theirs. Then when voluntary organisations are considered, even those ostensibly devoted to Christian values are found wanting in essentials, for they lack witness to vital truth, and often exist to call it in question. Recently we attended a great gathering at the Royal Albert Hall of the movement known widely under the name of the "Oxford Group." This gathering was opened without any kind of reference to prayer or the reading of Holy Scriptures, and for nearly two hours we listened, one after another, to "life-changers," not one of whom even mentioned the name of Christ—but we are mistaken, one working-man said he was converted to Christ some two years before he joined up with the movement. Much could be said about this, but we withhold further criticism and only state a fact. The positive note is to point to the need of a new Group movement, its foundation the Word of God, its central focus, Christ the Saviour of all who believe on Him, its motive life-changing, its dynamic the Holy Spirit.

William Tyndale and the Reformation

Under the auspices of the United Society for Christian Literature a commemoration of his life and work is to take place at the Queen's Hall, W., on the eve of the anniversary of his death, Monday, October 5th. In our next issue we shall publish a brief sketch of the Reformer's life and work specially written by Mr. Isaac Foot, and intended as one of the series of booklets to be published by the World's Evangelical Alliance as a contribution to the general Commemoration of the Reformation to take place in this country during 1938. Writing to *The Times* on the subject of William Tyndale, Mr. Robert Rankin, M.P., says:

> Nearly 400 years ago one of the greatest of Englishmen died the cruel and dreadful death of a martyr. His offence was the providing of the Bible, printed in English, for his fellow-citizens. William Tyndale, the Oxford student, working laborious days in Antwerp, whither he had been driven, was the first to give to the English people in their own tongue the printed Testament. For many years he suffered poverty, distress, and imprisonment, with an early death ever before his eyes. The Latin inscription underneath the portrait of Tyndale, now in the Hall of Hertford College, Oxford, has been translated as follows:—
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> This canvas represents (which is all that Art can do)
> The likeness of William Tyndale, formerly student and pride of this Hall;
> Who after reaping here the happy first-fruits of a purer faith
> Devoted his energy at Antwerp to the translation Of the New Testament and Pentateuch into the native language:
> A work so beneficial to his English countrymen, that he is
> Not undeservedly called the Apostle of England.
> He received the crown of martyrdom at Vilvorde, near Brussels, 1536.
>
> There was no hope of escape from the first: pre-Reformation clerical influence in England was too strong. On Friday, October 6th, 1536, he was taken from the Castle of Vilvorde, fastened to the stake, strangled, and his body burnt to ashes. With his last words he fervently prayed, "Lord, open the King of England's eyes," a prayer which was nearer to its fulfilment than the martyr deemed. Can there be many Englishmen who are more worthy of veneration and gratitude than William Tyndale?

World Mission Notes

The Missionary Task—An Unlimited Field

Bishop Linton, late of Iran (Persia) was a welcome guest at the Alliance House recently when he addressed a Missionary Reunion on the subject of "Unity, and the Evangelization of the Moslem World." To an audience which filled every part of the reception rooms Bishop Linton said, "My experience as a missionary for thirty-one years has convincingly shown me that continuing disunity in the Church anywhere hinders the progress of the whole Body of Christ everywhere," and he added, "the time has come when the Church as a whole ought to get down to this question of not merely confessing this sin, but also forsaking it." The Bishop closed an arresting address with burning words concerning the effect of this unity upon the missionary force of the Church.

> The missionary task of the world can no longer be limited to what we speak of as Pagan Africa, or Moslem India. I am always struck when I go up to our Church Missionary Society in Salisbury Square, and see there the text, "Go ye into all the world and preach the Gospel to every creature"; and then, that voluntary limitation of our commission :—"Africa and the East." I feel that that is all the time a challenge to us—to be willing to break through, and to believe that God has never limited His purpose for the Evangelization of the whole world. When Jesus Christ said, "Go ye into all the world and preach the Gospel to every creature" it was because He knew of the need of the whole world for that message. And the need of the world, yes, and the Call of the world, for the Gospel of Christ is staring at us every day in the columns of our papers. Maybe in all this international tangle God is vainly trying to let down before our eyes, as He did long ago in the case of Peter, that vision of world-wide need. It is God's call to us to break through all barriers, even our self-imposed ones, and go out and really to bring the Gospel to the whole world.
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> But the first essential is a full, wholehearted surrender of our own lives to Christ there at the Cross, that must come first. Then the fire of the Spirit will come, melting down all barriers, and burning away every sin, and especially the sin of disunity; then a united Church will be set free for world evangelization in a new way, with a new and wider and nobler conception of the task that Christ has given to us, doing it in the power of the Holy Ghost. For that I constantly pray. That, I believe, is the will of God.

South America's Need

At a recent Missionary Reunion in the reception rooms of the Alliance House, Mr. Kenneth G. Grubb drew attention to the fact that this year marks the centenary of the establishment of Evangelical Missions among the population of Latin America. There are nearly two million Evangelical Christians, though the communicant membership of the Churches did not reach that figure. Such figures do not measure the noble efforts put up by lonely souls in desert places for the right of men and women to read the Word of God, and to practise the faith founded thereon. They did not measure the sacrifice and the pain and the toil of souls which had been consecrated to those great ends. Something like ninety per cent. of the missionary forces depend for their inspiration and support on the great Protestant Churches and their Missions. Mr. Grubb outlined the five-fold contribution, which, he said, was a notable one, to the cause of Evangelical Christianity in Latin America. 1. British Missions had been instrumental in introducing the Bible to the people. 2. In proportion to their size, number, and relative strength, the British Missions had been enabled by God to contribute to the Reformed Christianity of the new world of Latin America a remarkable series of personalities, consecrated men, whose witness had been signally used. 3. That the Missions in that country had been inspired and enabled to take up in a remarkable way the work among the Indian peoples. 4. The British Societies had done a great work in caring for their own people in Latin America. 5. There had been a systematic study of the field as a field for the progress of the Church: a study not based on an haphazard collection of facts, but always appealing as its terms of reference to those guiding principles of Church policy, organisation, and development which were to be found in the teaching of Christ, and in the instructions of the apostle Paul.

A Land of Contrasts The Rev. Stuart McNairn, Secretary of the Evangelical Union of South America, speaking on the same occasion, began by referring to South America as a land of contrasts, as a land that was destined to play a tremendous part in the future of the world, and which would make its voice heard in the counsels of the nations. He instanced Brazil, with its impenetrable forests: and with such a vast area that it could support the entire population of the globe quite comfortably. In Brazil there was the great river Amazon, and here, the speaker declared, there were fifty thousand miles of navigable waterways on that great river alone. South America, in fact, was one of the most accessible continents in the world: it was possible to travel by water through the whole of the Continent. But in the heart of that vast land there was more unexplored territory than anywhere else in the world: there were regions larger than Germany where no white man had ever entered. There were vast mountain-ranges there, many of the peaks well over twenty thousand feet high. While in the Argentine there were immense plains where one could travel for hundreds of miles and never see a hill. Having spoken of the three outstanding classes of people to be found in Latin America, the savage tribes, the aboriginal Indians, and the Spanish and Portuguese-speaking people, Mr. McNairn proceeded to deal with the religion of the country, which he described as intensely Roman Catholic. There had recently been a tremendous revival of Romanism in South America: the Church seemed suddenly to have awakened to the fact that she was losing ground, that she had lost her grip upon the people, and she was making a tremendous effort to recover that lost ground. A great Eucharist Congress was held recently in Buenos Ayres, attended by people from all parts of South America, and, indeed, of the world. A hundred thousand men took part in a midnight Mass in one of the plazas of the city: and there was a procession of a million people, either walking in the procession, or standing along the side walks, as the Host was carried by. The Church of Rome sought to impress Latin America with her splendour and her magnificence. Similar scenes were witnessed in Lima, which captured the artistic mind of the Latin people as Protestants could never hope to do. It would be difficult to say what would be the outcome of those efforts: at the moment the whole of the South American Continent was profoundly moved. But, after all, it was a question of the past. Rome had missed her chance, and the failure of Roman Catholicism in that Continent during the last four centuries was the best justification for the work of the Gospel by Protestant Missions. Apart from the Eucharistic Congress the Church of Rome had been copying the methods of the Protestant Missionary Society by establishing associations corresponding to the Y.M.C.A. and the Y.W.C.A., Sunday Schools and Bible Classes, and even printing editions of the Gospels, with suitable notes which were being freely circulated among the people to counteract the spread of the Gospel through the agency of the Missionary Societies. Rome was making its influence felt, and was creeping back into power and into favour with the Government. Denominationalism, Mr. McNairn urged, was one of the greatest hindrances to mission work: it had its place, no doubt, but in the Mission Field it was a real hindrance to the spread of the Gospel. There were so many different sects and denominations speaking in the name of God, that Latin America after a time turned away in disgust. The people were always ready to listen to any one who proclaimed the truths eternal. But the contradictory proclamations of the Gospel message on the part of the Protestant Societies left the seekers after God confused in mind. There was far more co-operation among the Societies in Brazil than anywhere else, and there was great hope for the work where the Protestant Evangelical Churches were acting together. God was working most wonderfully, and in ways that His people did not deserve.

Africa and the Coloured Races It was a great privilege to welcome the Ven. Archdeacon Daniell to the Alliance House at a recent Missionary Reunion, and the occasion was made the more interesting by the presence in the Chair of Dr. R. Kilgour, late Editorial Superintendent of the Bible Society. Archdeacon

EVANGELICAL CHRISTENDOM

Daniell warmly commended the World's Evangelical Alliance as "one of the most catholic forces in the world" illustrated by the wide range of its programme of work, and the fact that the Alliance House might be described as a house of prayer for all nations, for from it issued annually the call to prayer to all nations in association with the Universal Week of Prayer. Speaking of the work of missions among the coloured races of Africa the Archdeacon mentioned that it was impossible for any one particular Church or Society to evangelize Africa; co-operation was essential. It is a country which must be on the minds of all as a country wronged in the past, and now Abyssinia has been wronged by ruthless and unjust warfare and the use of poison-gas. Yet, the speaker said, he had lived in Africa over thirty years and had never been reproached for the failings of any of his countrymen. On this account alone the care and claims of the coloured people should be given every attention. He spoke particularly of the peaks to which it had been proved possible for the coloured people to rise, making special reference to the peaks of sainthood, evangelism, music, and self-denial. As an illustration of an African saint, the Archdeacon referred to the late Canon Apolo, who had been known to him personally. So great was the confidence of the Belgian Government in this coloured teacher, that they gave him power which, in the usual way, would only be given to white men. With little education, his training as a clergyman was primitive, but his life was remarkable. Living in the simplest possible style, and accustomed to rise daily at 3 a.m., for prayer, Apolo was a man truly consecrated, who gave himself whole-heartedly to God's service. The Archdeacon referred to another native who had a Government appointment, and did evangelistic work in his spare time. His father, however, had left him land, and, feeling that this was sufficient to provide for his family, he gave up his work for the Government and devoted his whole time to preaching the Gospel. Many were converted as a result. On one occasion a testimony meeting was held in the cathedral when converts told how they had been won for the Saviour. Further illustrations were given, showing the capabilities of the African Christians, and instances of self-denial such as would put many British Christians to shame. In closing, the speaker outlined ways by which Christians at home can best help the coloured races to spread the Gospel among their own people. First, there is the need of trained workers. Further, new missionaries should make friends with the natives. Above all, we should set native Christians a good example by a high standard of Christian life.

The Bible in Iran Those of our readers who have already read the Address of the General Secretary at the 90th Anniversary of the Alliance will have been interested in Mr. Gooch's reference to the Address of the Rev. A. K. Nakhosteen, sub-agent of the Bible Society in Iran, at the Annual Meeting of the Society in the Queen's Hall on May 6th. We give, in the speaker's own words, the reason for the change of the name of his country from Persia to Iran. He said: "You must have been wondering why the name of our country has been changed, especially when you remember that 'the laws of the Medes and Persians do not change'! The 'laws' however, have not been violated, for our country has been known as 'Iran' for thousands of years. 'Persia' is one of the provinces of Iran, as Yorkshire is a part of England." Then followed a passage descriptive of the country and the people. "Iran is an old country with a civilisation dating back many centuries before the birth of Christ. When Ahasuerus was King, or 'Shah' as we call him, the Iranian Empire included 172 provinces 'from India even unto Abyssinia.' That is why he was called 'King of Kings,' a title by which our Shahs are known to the present day. The Iranians are a gentle, polite, happy, hospitable and patriotic people, of Aryan stock. They have a great appreciation of the beautiful, and love poetry. The country is seven times as large as the British Isles, with a population of about 15 millions. It has extensive desert lands, lofty mountains and deep valleys. Over some of the mountain roads drivers prefer to go at night, as the terrific depths that are seen by daylight might cause them to lose control of the car." The speaker's brief account of the work of the Bible Society in Iran will be read with interest:

"The Bible itself was altogether unknown to the Iranians until 1812 when the Bible Society published Henry Martyn's N.T. In 1830 the Old Testament appeared and before the close of the nineteenth century the whole Bible was revised. In the early years there was not a large circulation. In 1880 the Bible Society employed a staff of competent colporteurs. Those were really hard days, for the prejudices of the ecclesiastics and the ignorance of the people created such a spirit of intolerance that the colporteurs had to undergo much persecution and hardship. They also had to travel over rough, dusty roads, miles and miles of burning desert and amidst dangers of highway robbers in order to carry the Good News. But they were devoted men, nothing could keep them from their task; and before long the sale of the Bible was made possible throughout the country. With the opening of Iran to the Scriptures, the circulation increased. Before the War it reached 10,000 copies. In 1929 the circulation was about 30,000 volumes, and since then it has even risen to as high as 50,000 copies.

India's Need of the Gospel During the recent visit to India of Rev. Wm. Paton, Secretary of the International Missionary Council, he joined a group of Indian pastors who came from every province to Nagpur to talk over their common problems. No resolutions were passed; the members of the group considered their common tasks, shared their difficulties, prayed together and found great spiritual refreshment. We quote from the *National Christian Council Review*: "Evangelism was the main theme and as we heard first from one and then another of the openings in the various provinces our hearts burned within us. The main facts we learned were these: (1) There is a general awakening to the responsibility of bearing witness within the Church itself; more voluntary workers are coming forward and the 'week of witness' is being increasingly observed. (2) There is a willingness on the part of non-Christians of every class and caste to hear the Christian message; there are many secret believers, even in the high places of Hinduism, and hearts are everywhere receptive. (3) There is a growing recognition of the importance of the spiritual, rather than the intellectual, approach, but while the Christian preacher must work on simple, spiritual lines and avoid controversy as far as possible, he must not overlook the necessity of engaging and winning the assent of the mind." In view of the bid for the allegiance of the Untouchable community which is being made by some religious bodies in India, the following statement is significant: "The pastors were of one mind that the Gospel of Christ was not a subject for barter. Christianity proclaims an 'open door' and all who will may enter, provided they come by the old pilgrim road of repentance and faith."

Unevangelised Millions in Asia How far do we realise that only a proportion of the world's inhabitants have so far been reached with the message of the Gospel of Christ? Mr. R. A. Jaffray of the Netherlands East Indies Mission, writes: "The vast extent of Holland's possessions in the East India archipelago is not generally comprehended. The area covered by the Netherlands East Indies is greater than that of Europe or the United States! The total population of the tens of thousands of islands under the Dutch flag approximates 65,000,000. Much has already been accomplished, by Dutch, German, and other missionaries, yet there are millions of people, distinct races, to whom no missionary has yet been sent. The lower half of Sumatra, indeed all south of the equator, is practically an unoccupied field. The extreme north of Sumatra is also unreached. The missionary work that has been done in Sumatra is principally among the Batak tribe. In 1933 the Courier Mission opened work in Southern Sumatra. The islands of Bangka, Billiton, and 200 smaller surrounding islands, and the Riouw Archipelago are without a Gospel witness, except for one lone Chinese missionary of The Chinese Foreign Missionary Union, who has recently located in Bangka. West Borneo, away up the Kapoeas River, which is inhabited by tens of thousands of Dyaks, is another great unoccupied field. Until a few years ago three islands immediately east of Java, Bali, Lombok, and Soembawa, were without a witness for Christ. Now among the one million Balinese, there are a

few hundred Christians. A married couple of the Alliance Mission are resident in Lombok. There is a colporteur on each of these three islands, under the British and Foreign Bible Society and under the National Bible Society of Scotland. There are several areas on the island of Celebes, where practically no Gospel witness has been given. The thickly populated south-western arm of the island, inhabited by about 3,000,000 Boegis people, the three islands of Boeton, Moena and Kabaena, south of the south-eastern arm, and the long, narrow, curved peninsula in the north, are practically, without missionary occupation. The Alliance Mission has located its Headquarters, Bible School, and Publication Work at Makassar. Little has yet been done for the evangelization of the above-mentioned unreached millions of Celebes. Until 1929, the entire coast and interior of Dutch East Borneo were unoccupied. Now a beginning has been made up three of the rivers to reach the Dyaks of the interior jungles. The Alliance Mission and The Chinese Foreign Missionary Union are located in the Mahakam River district where hundreds have found Christ. Alliance missionaries are also carrying on work in the districts of the Boelongan and Sesajap Rivers, where over 2,000 Dyaks have accepted Christ. In addition to the above there are countless other islands throughout this vast Dutch colony, where as yet no missionary work has been attempted.

Abyssinian Missions

"While earnestly seeking the strengthening of Christian friendship with the Italian people, it condemns the violation by the Italian Government of treaties into which it had entered, and expresses its abhorrence of methods of warfare contrary to pledges given. It also places on record its sincere sympathy with the Emperor of Ethiopia and his people in the sufferings of which they have been victims." The foregoing, part of a Resolution adopted by the British Christian Council for International Friendship, Life and Work, at its recent meetings at Sheffield, will be endorsed by our readers generally. Behind the words are poignant feelings and heart-searchings, in which many must feel that they can only betake themselves to prayer to God. Such prayers will no doubt remember before God the plight of the Protestant Missions in Abyssinia, the future of which is uncertain. Wider missionary interests are involved, and we have learned with apprehension that in Italy a ban, which we sincerely hope is only temporary, has been placed upon the work of all colporteurs of the Bible Society, and also upon the sale of Protestant versions of the Bible. A new challenge to the Christian Churches and Missions arises from the Italo-Abyssinian conflict and its issues. Let us betake ourselves to prayer, and let us not forget our friends in Italy bravely seeking to maintain their work, especially those concerned with the work of the Waldensian Church and its Missions.

Common Prayer.

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS—

That, notwithstanding international unrest and distress of nations, " the foundation of God standeth sure."

That the Bible is still the most widely circulated book in the world—(can we not pray that it may be more widely read ?)

For issues from the General Secretary's visit to Spain and Portugal which prove the guidance of God throughout.

LET US PRAY—

For the deputation which is to visit Germany, Poland, and Transylvania, leaving London on August 23rd—that throughout this enterprise may be guided by God, and all concerned experience the unity upon which the Lord will command His blessing.

For God's guidance in all plans for the work of the coming autumn and winter, and especially that many thousands of letters now going out to representatives concerning local arrangements for the Universal Week of Prayer (January 3rd-10th) may be responded to so that world-wide blessing may attend the forthcoming observance.

For clear guidance to be given to the Council concerning the approaching expiry of the lease of the Alliance House in Russell Square.

For the numerous national committees of the Alliance, and that throughout the importance of maintaining both Truth and Love may be realised at this time. That the Alliance as a whole may increasingly find favour with God and men.

We ask special remembrance at this time of the financial needs of the Council, not only for responsibilities abroad, but for work at home. These needs are pressing—especially as regards grants in countries where the very continuance of important work is concerned.

Books Worth Reading

CATHOLICISM AND SCOTLAND. By COMPTON MACKENZIE.

It is really difficult to take this brochure seriously. But, fortunately, we Scots have a fine sense of humour. We remember that the author is a novelist accustomed to making his characters and his situations fit his plots. He is also known as a perfervid Scot who has not forgiven the students of Glasgow University for refusing to elect him their Scottish Nationalist Lord Rector—this incident he drags in towards the close of the book. And he never lets us forget he is a Roman Catholic: though he hardly fills the picture of the Protestant scholar whom he praises on his first page, "able and willing to subordinate sectarian prejudice to historical truth." Some years ago, after an education in England and a remarkably brave career before and during the War, he rented a place in the peculiarly Romish Island of Barra, and much of his knowledge of Scotland seems to retain the mists of its atmosphere. Had he spent more of his early days in other Western Isles, he would have learned that the relations between the Church of Scotland, both ministers and people, with the Catholic priests, many of them Scots, and their congregations of these parts, which were too remote to be influenced by the events of the sixteenth century, were most kindly and friendly, even to the present day, not embittered by these differences of outlook on which he lays so much stress.

Starting off with a chapter to prove the Celtic Church, in spite of its admitted serious differences, was from the first a part of the Catholic Church—a statement no one would attempt to disprove, for in those days there was no other Church in the West—he claims for that branch of the Church all the foundations of Scotland's greatness, freedom, independence, nationalism, education, religion. Coming to later times, Robert Bruce, whom Rome excommunicated, is lauded as a Catholic; what else could he have been? And Bannockburn was "won by Catholics confident of Divine aid." The thirteenth century was "the greatest age in Scottish history," and the Reformation its darkest blot. Yet even his own pages reveal the absolute necessity of Church Reform. His own pictures of the behaviour, slovenliness and ignorance of priests and Bishops can't be pleasant reading for those of his own communion. Let us remind Mr. Mackenzie that the Church of Scotland was only reformed when it freed itself from these accretions, and that she claims in her ancestry St. Ninian, St. Columbus, St. Kenligern as much as that branch to which he belongs. It is, of course, this Reformation period on which he vents his spleen, likening it to "the Bolshevik revolution imposed on Russia." Greed and ambition are its motives, even more than politics: never a desire for pure religion. His special *bête noir* is John Knox. No words, or worse, no suggestions are too strong to use in besmirching him: one of "the sinister collection of drunkards, debauchees and religious maniacs in the castle of St. Andrews"; "bluster," "arrogance," "brutally coarse," and, above all, "cowardly" (repeated over and over again), filled with "stark fright." Regent Morton's eulogy, which Mr. Mackenzie quotes in none of its accepted forms, is "sardonic." But history tells another story. Intolerant, fanatic, Knox may have been; but no coward. Morton meant what he said, "There lies he who never feared the face of man" or, as James Melville has it, "Here lies he that neither feared nor flattered any flesh." George Buchanan, and Sir Walter Scott are other great names in Scottish history at which he girds, or, perhaps, "girns" is a more accurate and expressive Scottish term.

But his own Church and its methods of directing "the Scottish Mission" are not above his strictures. One wonders whether some of his outspoken admissions, e.g., on foreign influences, will not involve him in some special penance.

Altogether this is a "thin" book. If it is a "voice of Scotland," as the series of which it forms and part claims to be, there seems to be something foreign in the accent. Nor do we require Mr. Mackenzie to assure us a good Catholic can be a good Scot. Still, we have good Scottish authority for the benefits accruing from "seein' oorsels as ithers see us"; and though Iona has been handed over to the Presbyterian Church and the Act of Union has not fulfilled all that was prophesied of it, both sore points to Mr. Mackenzie, the Scottish nation and the Scottish Church still manage to hold their heads up not only in Scotland but throughout the world.

RELIGION IN THE VICTORIAN ERA. By THE REV. L. E. ELLIOTT-BINNS, D.D. (Lutterworth Press. 15s.).

This is a book of uncommon interest and value. The writer has read widely and knows his subject well. The Victorian Era has a period of remarkable and varied religious revival, social progress, scientific discovery and political changes, and growth of the Empire.

The Churches had to face many difficulties due to the discoveries of science, the growth of populations, State education, and movements of thought away from religion. The Church of England had to meet the efforts to return to pre-Reformation doctrines and practices. The Churches had to stand against a revival of Rome with its agression.

The splendid work of the great Evangelical societies, and the many and wonderful activities of bands of devoted Christian people who found living groups and unions with the Churches were features of that era.

The story from the point of view of religion is told in a way that is absorbingly interesting. It is a real education to read such a book.

The book is a mine of information, it touches on a very great variety of subjects and the writer's comments of a multitude of events are wise and illuminating.

We must call attention to some omissions from the author's outlook on the Victorian era,

notably the formation in 1846 of the World's Evangelical Alliance, and any reference to the 90 years' leadership and work of the Alliance for Christian Union and Co-operation. There is also no reference to the wonderful work of Child rescue of which Dr. Barnardo was the pioneer.

W. T. R.

PLANNING THE FUTURE. By Basil Matthews. (Student Christian Movement. 3s. 6d.).

"I cannot conceive that there has been any hour in the history of man so charged with incredible possibilities as the one lying immediately ahead of us." The book is written to present these world conditions to-day, to show the hopelessness of the false gods of Nationalism, Communism, humanism and materialism, and to show that Christianity alone has what man and the world needs.

Christians alone can plan for the future with any hope of success; to them the book presents their possibilities and their hopes. It is a clear call to thought and prayer, planning and conflict, in, with and for Christ.

W. T. R.

CHURCH AND STATE. By The Bishop of Norwich. (Eyre & Spottiswoode. 2s. 6d.)

We are all very much indebted to the Bishop of Norwich for this courageous review of a Report which vitally affects not only the Church of England, but every Church and Christian throughout this country. The Bishop of Norwich is one of the foremost opponents of Disestablishment; he was also one of the foremost opponents of the Revised Prayer Book, twice rejected by Parliament. A striking feature of the controversy which preceded this decision was the wide difference of opinion among the Bishops themselves concerning the Book and many of the novelties it contained. The same remark applies to-day to the proposals in the Report on Church and State, which, by the way, are proposals only of those who voted for the rejected Prayer Book. No opponent of the Book was asked to serve on the Commission. Surely this is an outrage to all sense of fair play, concerning which Bishop Pollock remarks: "At the time it appeared, and it still appears to me, that this fact was fundamentally inimical to a dispassionate inquiry along the lines of traditional English fairness, and that the findings of the Commission might from the beginning be discredited by this peculiar procedure."

We commend this volume to all readers who desire to know more fully and accurately some of the issues involved if the recommendations of the Commission should finally be accepted and be presented to Parliament. It should be understood that the Report is not in any way concerned at present with the Government or Parliament to-day; it is the work of the Church itself, and of a section of the Church of England which cannot be trusted with the terms "Protestant" and "Reformed" as applied to the National Church.

RELIGION IN THE REPUBLIC OF MEXICO. By G. Baez Camargo and Kenneth G. Grubb. (World Dominion Press. 5s. net).

A NEW DAY IN KENYA. By Horace R. A. Philp. (World Dominion Press. 3s. 6d.).

THE NETHERLANDS INDIES. By Jon Rauws, and others. (World Dominion Press, 3s. 6d.)

These three volumes make a scholarly and intensely practical contribution to missionary literature, and are a credit to the foresight and ungrudging labour of the authors and publishers. We have never known statistics to be brought together in so readable a form, and throughout there is to be found inspiration and instruction.

"PERSONAL UNION WITH CHRIST"

Suggested by instructive "Leader" in May-June Number of *Evangelical Christendom*, and contributed by a beloved and honoured friend, one of the oldest living members of the Alliance.

No longer do we stand apart, my Lord!
Since Grace led me to put my trust in Thee:
Thou glorious Head of Thy Church bodily:
I find this union mirrored in Thy Word.

So not *two* now, but *one*: first, at thy Cross:
Then in New Life Thy Spirit doth impart:
Then in the tasks my ready hands which fill.
I by Thy death find retrieved all my loss.
In Resurrection I find a New Heart:
And in Thy strength I can perform Thy Will.

William Olney.